# The LUTHERAN

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## BERGGRAV IN AMERICA

**Norwegian bishop shared in Pennsylvania service**

Vol. 36, No. 44

AUGUST 4, 1954

10 CENTS

# Night in the Everglades

WE TRAVELED THROUGH the Everglades by night. The rising moon cast eerie shadows on the finger-like canals which flow from Lake Okeechobee in the interior. There were endless acres of sawgrass studded with cypress-hummocks where wild life lived. Sometimes a patch of light shone from a lonely hut, the only sign of human habitation.

"One could live and die here," I said soberly, "without anyone knowing."

"Don't discount the power of God," my companion answered.

TO BREAK THE MONOTONY of the ride, we tuned in a radio program. As if in answer to my fears, there came the stirring music of a chorus singing "A Mighty Fortress Is Our God." From an auditorium in a city 2,000 miles away to t vast emptiness of the Everglades ca the battle hymn of the church, clear a distinct.

Here, then, were not two separa worlds, but one! Man in the remot swamp had become part of the glob neighborhood.

AS I PONDERED the marvelous pow of God and the ingenuity of man, looked out again across the mysterio 'Glades. The air was filled with the sm of rotting vegetation and of water hy cinths. But over all lay a soft mantle moonlight like the gentle love of God.

The triumphant chorus told their sto —"The kingdom ours remaineth!"

—ELIZABETH ANN DEAN

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Bishop Eivind Berggrav shared with Pennsylvania Lutherans in a service at Christ Church, Tinicum, in early summer. The bishop wished to participate in American rural church life. Shown with him are Pastors Charles Carroll, Wilson H. Hartzell, R. L. Peterman.



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# THE CHURCH IN THE NEWS

## ULC organizational plan reported

Ten thousand man-hours of strenuous labor had been spent in investigating the United Lutheran Church. This week 118 recommendations resulting from the inquiry were being studied by the people who will accept or reject them at the ULC convention in October.

Sixteen men, selected by the ULC Executive Board in January, 1953, contributed an average of 625 hours apiece in attending 11 two-day sessions and scores of committee meetings. The commission compiled thousands of pages of information on how ULC offices, boards, and committees operate, and debated numerous proposals for changes in the church's organizational structure.

The commission's report has been mailed to persons elected by synods as delegates to the church's Toronto convention, opening Oct. 6. Amendment of 30 per cent of the ULC constitution and by-laws is proposed at Toronto to fulfill the commission's reconstruction plans.

## Synods are not affected

No change is proposed by the commission in the basic feature of United Lutheran organization—the relation of the ULC to its 32 constituent synods. It is not suggested that synods surrender authority to supervise their own pastors and congregations or give up their freedom to manage their financial affairs.

Something regarding synods might come later. The commission recommends establishing a Council of Synodical Presidents which would meet annually. It recommends that this council "shall study the relationship between constituent synods and the ULCA to determine the desirability and feasibility of modifying the present division of functions between the constituent synods and the ULCA within the structure of The United Lutheran Church in America."

A specific point at which a transfer of authority from synods to the ULC might be made, the commission suggests, is in the ownership and control of theological seminaries. The commission recommends that a committee be appointed to report on this question at the 1956 convention.

Immediate action to check the development of synodical pensions for ministers, their widows and their dependent children is proposed. The commission recommends that "all future pensions shall be provided through pension plans of the ULCA and shall not be substituted for, or augmented by, pension grants made from synodical funds."

ULC WAS INVESTIGATED
*Commission's Secretary Charles K. Woltz, Chairman W. Carl Satre submit report*

SIXTEEN MEN WORKED 10,000 HOURS

*Commission held 11 two-day sessions, plus scores of committee meetings*

## Executive Board authority increased

Main point in the report of the Commission on Organizational Structure is that the church's Executive Board should be given supervisory powers over other ULC boards and agencies. "The responsibilities of the Executive Board, relative to the other boards, agencies, and auxiliaries of the Church, should be broadened," the commission states. The Executive Board would be increased from 15 to 21 members to handle the enlarged responsibility.

There should be one agency, the commission says, "charged with responsibility for general oversight of the work of the boards, agencies, and auxiliaries to effect a closer integration of the Church's program."

Personnel practices of all boards would be regulated by the Executive Board, according to the commission's recommendation, including changes in salaries of executive secretaries. The Executive Board would be "the clearing agency for review and approval, or formulation, of pronouncements which state the official position of the Church" (including statements developed by the Board of Social Missions on economic life, international affairs).

The Board of Social Mission's evangelism department would be transferred to the Executive Board so it may be "integrated more readily and more intimately with the work of all agencies and achieve broader emphasis in the life of the Church."

The Executive Board would select the place of meeting of United Lutheran Church conventions, instead of such decisions being made by the conventions.

## Financial control

Modification in the freedom of the church's boards to manage their financial affairs is proposed by the commission. "There are 13 different general agencies which have treasurers and maintain financial records," the commission reports. The treasurer of the church "shall have supervision of the finances of all boards, commissions, committees, agencies, and auxiliaries" of the ULC, it is recommended. Financial reports of all boards would be made to the church through the ULC treasurer.

The ULC comptroller, appointed by

the Executive Board, would be the comptroller of all boards and have general supervision of their accounting procedures and practices relating to finances and property. No board would be permitted to borrow a sum larger than 5 per cent of "its income during the preceding calendar year" without consent of the Executive Board. This board would also be authorized to establish a system of centralized purchasing for all boards if this proves feasible.

### Powers of president

Term of office of the president of the church (also secretary and treasurer) would be increased from two to six years, according to the commission's recommendations. The president would supervise the activities of the offices of secretary and treasurer to "eliminate possible confusion as to relationships."

All boards and agencies of the church would be required to consult with the president in selection of persons for staff positions.

The president of the church, who is president *ex officio* of the Executive Board, should be given one or more additional assistants (he has one now) to deal with "the additional responsibilities resulting from the adoption of the recommendations made in this report," the commission advises.

### Committees are dropped

A half-dozen committees now prescribed in the ULC by-laws would cease to exist, according to the commission's planning. Committees on publicity, radio, and television, have been superseded by the Executive Board's new department of press, radio, and television. Committees on statistics, German interests, and transportation are considered no longer necessary.

Also recommended is that the Committee on Church Papers, which supervises editorial policies of THE LUTHERAN, should be discontinued, and its function transferred to the Board of Publication. The editor of THE LUTHERAN would be elected for a six-year term by this board. (Under an existing by-law, the editor is elected by the ULC convention for a two-year term.)

### A new court

Replacing the Commission of Adjudication, which now acts as a church court to straighten out "disputed questions of doctrine and practice," it is proposed to establish a Court of Adjudication and Interpretation, consisting of "six ministers and three laymen, learned in the doctrine, the law and the practice of the Church."

They would be appointed by the president, subject to confirmation by the church convention, instead of elected by the convention. In addition to clearing up disputes, the court would have the duty of rendering "opinions on matters of doctrine, principle or practice though no actual controversy may exist." The United Lutheran Church or any of its synods could send this court questions on which judgment is desired.

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### Communist at World Council assembly

A Roman Catholic priest and a U.S. congressman were furious about the State Department decision to let 11 Protestants from Czechoslovakia and Hungary come to the World Council of Churches assembly in Evanston this month. Representative Alvin Bentley said the delegates from Red countries are "servants of world communism who masquerade as men of God."

Mr. Bentley said in the House of Representatives that "when we admit men like Bereczky and Hromadka as repre-

sentatives of their churches to our shores, we sully the memory of those brave individuals who have suffered in defending the cause of religious freedom behind the Iron Curtain." Bishop Albert Bereczky is a delegate from the Reformed Church of Hungary, and Dr. Joseph Hromadka represents the Church of the Czech Brethren.

A Hungarian Roman Catholic clergyman now in the U.S., Monsignor Bela Varga, said Bishop Janos Peter of the Hungarian Reformed Church is "not only a member of the Communist party but a secret-police agent." A Hungarian Lutheran bishop scheduled to come to Evanston, Lajos Veto, "did not want to come," said Msgr. Varga, and Dr. Ladislas Pap of the Budapest theological academy "was obliged to come with him to control him."

FROM EAST OF IRON CURTAIN

*Expected at Evanston this month are Dr. Walter Zimmermann of Berlin, Dr. Jan Michalko of Lutheran Church of Slovakia*

### Nolde praises State Department

Action of the U.S. Department of State in granting visas to Czech and Hungarian churchmen, said Dr. O. Frederick Nolde, "demonstrates in practical fashion the principle of freedom of contact among peoples and reinforces the opposition of free societies to iron curtains of whatever type."

Dr. Nolde, a United Lutheran clergyman, is an associate secretary of the World Council. He said he welcomes the government's decision "because I believe it serves the genuine interests of this country and will serve to promote better international relations."

Dr. Nolde said "people must have an opportunity to speak directly with each other if conditions essential to peace with justice are to be achieved. When there is no opportunity for personal contact, suspicion and misunderstanding tend to increase."

He said the churchmen from Czechoslovakia and Hungary have been allowed to visit England, France, Sweden, Holland, Germany, and India. To refuse them entrance to the U.S. would be interpreted throughout the world "as a sign of fear and timidity on the part of the United States."

### Chinese release six Americans

Four American Roman Catholic missionaries and two businessmen will be permitted to leave Red China, Communists announced at Geneva in late July. "Chinese Communist representatives have stated further that the cases of other detained Americans are still under re-

view," it was reported.

The six who are to be released have been held under house arrest, not in prison. Thirty American civilians are still in Chinese jails, including the Rev. Paul Mackensen, a United Lutheran Church missionary.

The Chinese seem to be trading prisoners with the Americans. Last month the U.S. notified the Reds that 15 Chinese students being held in America are to be permitted to go home. The Chinese claim that hundreds of students are being held in the U.S.

Rules were announced in mid-July for relatives of American prisoners in China to send gift parcels through the Peiping Red Cross. Only one parcel a week, not to exceed $50 in value, may be sent to any prisoner.

### New York favored for National Council

A long argument about where to locate the headquarters of the National Council of Churches was coming to an end. A special NCC committee voted 7 to 2 on July 19 to recommend New York City. Final action is scheduled at the NCC general board meeting Sept. 14-15.

Final choice was between New York and Chicago. New York was favored because it is the nearest city to "the largest possible number of official offices and agencies of the member denominations" of the National Council, it was stated. New York is also rated as the best center for distributing the Council's news through the press, broadcasting, and magazines.

Among seven committee members favoring New York was Dr. Franklin Clark Fry, United Lutheran Church president.

### Weatherhead disliked New York

A famous British preacher, Dr. Leslie Weatherhead, said in London this month that "New York City is as near hell as I ever want to get." Dr. Weatherhead had been on a preaching tour in America, and said he spent two weeks in New York.

He was treated courteously, but the tempo of life was terrifying. "I don't know when the New York people really go to sleep," he told the British on a BBC broadcast.

### Churches help flood victims

Church people of America and Europe had a new emergency to meet, as flood waters in the Danube valley did damage estimated at $100 million. In Bavaria alone, 80,000 people were homeless. In Austria 500 villages were destroyed.

Clothing and food stored in Bremen by Church World Service and Lutheran World Relief were being rushed to the flood victims.

Protestant and Roman Catholic churches in Germany called on their people to join a nationwide campaign to provide relief shipments for the flood victims.

### Berggrav wants communion for all

Bishop Eivind Berggrav had been in the minority among Lutherans in proposing that people of all churches unite in receiving communion at the World Council assembly this month. Five communion services are scheduled, for Methodists, Anglicans, Lutherans, Orthodox, and Church of South India.

The Berggrav point of view was explained in an article appearing in a Norwegian magazine, *Church and Culture*. It is "intolerable," wrote the bishop, "that we should stress our unity in Christ and then go each our own way when Christ invites us to take part in His perfect fellowship." He said Lutheran opposition to open communion is "neither Lutheran nor Christian."

Non-Lutherans will not be barred from the Lutheran communion at Evanston.

# World News Notes

## SITUATION IN COLOMBIA

"UNSETTLED" is the only adjective which can be used to describe Colombia's political and religious climate. One year ago there was a quick change of government which bloodlessly disposed of arch-conservative Laureano Gomez' bloody regime. An agony-filled era of civil war ended when conservative President Rojas Pinilla set out to pacify the country. In this he has succeeded remarkably well by making use of able Liberals.

Recently, however, Rojas Pinilla's popularity has declined and there is considerable sub-surface restlessness. One source of this restlessness is to be found in the scandalous machine-gunning of students in Bogota shortly before Rojas' first anniversary. Gossip centers around General Duarte Blum as a man who might soon succeed Rojas. He is reputed to be even more broad-minded and liberal in his political views.

### No tolerance for Protestants

SO FAR AS the religious picture is concerned, the signs of a trend toward tolerance are difficult to discover. Although political Liberals have been placed in key positions, Protestants have received only an administrative assurance of a few restricted rights. Local priests and magistrates, bolstered probably by the iron-clad agreement with the Vatican which was concluded several months ago, seem to pay no serious attention to the meager "rights" of Protestants to worship even in their own churches.

The latest official bulletin of the Confederation of Evangelical Churches in Colombia lists several more sad instances of violent interference with Protestant services. One Colombian pastor was struck down in his own study by a priest who had shouted to him to stand up at his desk when a Catholic procession went by his window in the wake of an image of Mary. Following a Lutheran service in late June, the meeting-place was sealed shut. All participants were ordered to report for road work.

### Catholics won't help

THE ROJAS' REGIME leans heavily on the Catholic Church at present. Certain high ecclesiastics of Colombia are reported to be very much "disturbed" about the anti-Protestant incidents, but there is no substantial evidence that such excesses of zeal receive the reproofs they merit . . . except from certain American Catholic editors. Nor is the new American ambassador in Bogota inclined to take quite the same keen personal interest as his predecessor in these questions of religious liberty, unless they directly affect U.S. citizens.

While freedom of worship is proudly accorded to all foreign Protestants in Colombia, there is no doubt that many foreigners especially in the smaller cities —European Lutherans, for example—are terrified of exposing themselves to a "test" of their liberty in the face of an open, well-organized and unashamed Catholic campaign to uproot all Protestantism by the use of harsh and frequently violent methods.

It is a paradoxical fact that the present government, while moving steadily in the general direction of political tolerance, seems to be trying to hold the line of religious intolerance. If this policy proves nothing else, it may succeed in exploding the carefully cultivated myth that what we see in Colombia is not really religious persecution at all but only the results of political strife.

—STEWART W. HERMAN

# Washington

## SURPLUS FOOD

CONGRESS HAS decided to turn to the voluntary agencies for help in getting rid of the mountains of surplus food which continue to pile up in warehouses. Lutheran World Relief, Church World Service, and similar organizations will have a chance to ship food overseas to the limit of their capacity to handle the volume. Last year Lutheran World Relief shipped government surplus food valued at $3,213,087, and may receive a larger allocation this year.

President Eisenhower signed on July 10 the Agriculture Trade Development and Assistance Act which authorizes the Commodity Credit Corporation to spend a billion dollars in siphoning off surplus commodities into constructive channels. Of this amount, $700 million is to be spent in selling food to other nations in exchange for foreign currencies, and $300 million is to be used in giving away food for famine relief and other purposes.

The food to be sold will be handled through international trade channels on the basis of agreements with friendly nations or groups of nations. Precautions will be taken against upsetting the world market, and against resale of commodities to other countries.

The foreign currencies which are accepted in payment will be used in a number of ways: to develop new markets for American food; to buy and stockpile strategic materials; to pay for goods and services for mutual defense; to increase domestic production in friendly countries; to pay U.S. obligations abroad; and to finance loans for trade and economic development.

### Some will be a gift

The food to be given away will be given to friendly governments for urgent relief needs, and to "friendly but needy" populations without regard to the friendliness of their governments." The latter provision obviously refers to use of food as a propaganda tool in a food-distributing operation such as was used last year in East Germany. Surplus food may also be used in the U.S. in connection with any major disaster or to relieve distress in an area of acute unemployment.

Beyond this basic function of famine relief, surplus food will be made available in the following order of priority: (1) to any federal agency to use in exchange for commodities not produced in the U.S., or for strategic defense materials; (2) to the Bureau of Indian Affairs or to state, federal, or private agencies for use in school-lunch programs, in prisons and hospitals, and in assisting needy persons; and (3) to non-profit voluntary agencies registered with the Committee on Voluntary Foreign Aid for use in the assistance of needy persons outside the U.S.

### Church agencies are efficient

Although the overseas relief agencies come at the end of the list, the size of the program and the amount of food available is such that most church agencies will have all they can handle with their existing finances and personnel. The Commodity Credit Corporation will pay the costs of processing and transporting the food to dockside.

The government is coming to realize that it has in the facilities and know-how of church relief agencies, backed up by Christian idealism, an effective channel for relieving human need. Church people welcome this opportunity to help in getting quantities of unused food to people who need it. —ROBERT E. VAN DEUSEN

## ONE MILLION IMMIGRANTS

SOMETIME THIS SPRING the one millionth immigrant to reach Canada since the close of World War II landed on this side of the Atlantic. But who he was, nobody seems to know. It had been planned to have some kind of a ceremony to mark the arrival of the newcomer—but he slipped in unnoticed, another number in the continuing influx.

When questioned about the "mystery of the missing millionth," Immigration Minister Harris said that it was decided not to single out a particular person on the grounds that Canada should not "recognize one more than another. We feel that they are all good, all desirable and all welcome."

Mr. Harris disregarded his own advice, however, to go to Montreal to welcome the 100,000th Dutch immigrant. She was a 19-year-old girl who arrived with her parents, two brothers, and a sister. The family will take up dairy farming in southern Ontario.

PERHAPS THE REASON for "missing" the millionth newcomer is because no national or religious group that might have had the honor wanted to take it. More than a year ago a Lutheran had been singled out for a special welcome. It is said that the Catholics have declined a similar offer because they do not want the impression given that great numbers of that faith are coming into the country. Because there may be prejudice in some areas against Jews, Italians, and some other nationalities, no one of these groups has ever received much publicity.

Of the first million immigrants, about 30 per cent came from Great Britain. Germany, The Netherlands, and Italy each sent about 100,000. France contributed nearly 20,000. Most of the remainder were refugees from communism.

Although immigration for the first five months of this year is up 13 per cent over 1953 for the same period, it is expected that the whole year will show a slight decrease. The government has advanced the cut-off date for certain classes from October to September. This will reduce the number of newcomers arriving and looking for work during the slack winter period. In addition, prospective immigrants are being warned that job opportunities are not good in certain industries at present.

A BREAKDOWN of the 67,955 arrivals in the first five months of 1954 shows significant shifts in numbers from the countries of origin. In that period over 20,000 came from Great Britain, with the Irish doubling their previous figure.

Arrivals from North European countries were up only 3 per cent, with the Germans slightly below last year. But arrivals from other countries soared 44 per cent. Main feature of this big increase was a jump from 6,193 to 10,839 in the number of Italians coming in. Another big increase came in arrivals of Portuguese from 168 to 1,058.

About the time Number One Million was stepping ashore, eager for the opportunities of a new land, three immigrants were setting out for their homeland. An electrician from Germany, a gardener from Holland, and a tailor from The Netherlands had failed to find the kind of work they wanted. They had spent most of their time in employment and immigration offices, they said. But they were part of a tiny minority. In 1953 only 600 had turned back from the new land to the old.

—NORMAN BERNER

# STAGE IS SET AT EVANSTON

By ROBERT E. HULDSCHINER

**Delegates are arriving . . . Plans are being completed . . . Interest in World Council Assembly grows rapidly throughout city and nation**

BISHOP EIVIND BERGGRAV

DR. MARC BOEGNE

*World Council of Churches has five president*

THIS WEEK some of the 1,800 delegates and accredited visitors to the second assembly of the World Council of Churches to be held in Evanston, Illinois, August 15-31, are arriving from overseas. And as they step off ships or planes in New York, Los Angeles, San Francisco, Vancouver, Montreal or Halifax, they are welcomed by representatives of local Protestant councils, escorted to their temporary quarters, assisted during their first days in a foreign country whose language some of them do not speak.

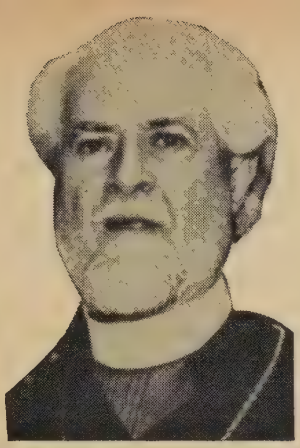
It is this gesture of extending hospitality to the visitor from abroad that has set in motion the complex machinery—working behind the scenes—of a convention at which representatives of 161 Protestant Anglican and Orthodox churches in 48 countries will discuss on behalf of 168 million Christians what unites and what divides them.

THIS MACHINERY has been devised and assembled by a handful of people working out of a make-shift office in Manhattan's midtown business district. They moved into the tenth floor of the office building on 34th Street last October. The big suite, put at the disposal of the World Council by the Celanese Corporation of America (which has also contributed 4,000 yards of fabric for the decoration of the Evanston assembly hall) was taken over by an energetic crew of some thirty young men and women who dispensed with furniture and formality and got down to business.

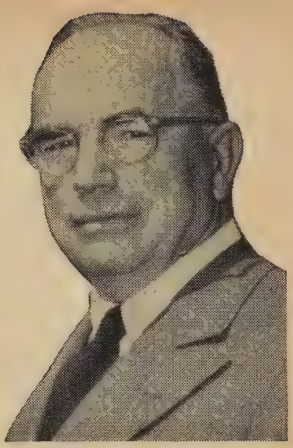
PLANNING HAD BEEN going on in the World Council's permanent office on Fifth Avenue—and across the Atlantic in the Geneva, Switzerland, headquarters—for over two years. Now the blueprints had to be translated into action. The Evanston assembly is likely to be a milestone in the history of the Protestant churches. It will set the stage for a world-wide get-together of prominent church leaders and laymen. The debate will encompass an exceptional range of subjects of importance for man's life today. This requires the solid foundation of a smooth-running organization which extends over five continents, and has New York as the co-ordinating center.

The New York staff was reinforced in March by twelve men and women from

DR. GEOFFREY FISHER



ARCHBISHOP GERMANOS



BISHOP G. B. OXNAM

*Each will preside at one or more sessions of the Assembly in Evanston, Ill., this month*

the Geneva headquarters and two secretaries from England. A "Committee of Hundred"—which outgrew its name and became a group of 300—is busy in Evanston with the detailed on-the-spot preparations, while a substantial staff has been set up by the Church Federation of Greater Chicago which takes responsibility for the public worship service at Chicago's Soldier Field. Before the opening date on August 15, many more will share in operating the behind-the-scene machinery of the Assembly whose budget, including special appropriations for public relations and worship, is about $370,000.

THE REINS of this far-flung organization are held together by an easy-going 36-year-old Presbyterian minister: Rev. Robert S. Bilheimer, the assembly's executive secretary. A Yale-educated New Yorker, he has been on the staff of the World Council since 1948. His appointment as associate general secretary of the World Council of Churches was announced by Dr. Franklin Clark Fry, vice-chairman of the World Council's Central Committee, last April. As the World Council's program secretary in North America, the preparatory work for Evanston has kept him busy since early 1952. His assistant is 29-year-old Bill Du Val, a student at Union Theological Seminary, who took the year off to work fulltime on the organizational tasks for the assembly.

THEY TELL YOU what "getting ready for Evanston" means. Almost half of the 1,800 delegates, consultants, observers and accredited visitors to the convention will come from overseas. They will arrive from the distant islands of Australasia, from Brazil and Burma, from Ceylon and the Gold Coast, from Ethiopia, Formosa, Iceland, Iran and Jordan. There will be delegations from countries such as Italy and Spain where Protestant churches must sometimes fight for their right to worship, and there will be church leaders from behind the Iron Curtain—Czechoslovakia, Hungary, Poland.

All were assisted with pertinent information in arranging their trip and securing credentials. As soon as they set foot on American soil, they find representatives waiting for them and all arrangements for their accommodation made. Those arriving in New York for

whom arrangements have not been made by their own denominations will be housed at Union Theological Seminary until they proceed to Evanston. There, Northwestern University, founded by Methodists in 1851, will be their host.

In addition to offering a meeting place to the assembly, the university has contributed $25,000 to help pay travel expenses of overseas delegates. Most of the delegates, consultants and fraternal visitors will have rooms on the campus. Accredited visitors will receive hospitality in Evanston homes. In addition to the accredited participants, 1,600 visitors can find room in the university audience at plenary meetings, and 4,600 at public meetings at night. Of the 33,000 available tickets, 26,000 were sold in April.

A PROBLEM faced by the assembly secretariat was that of overcoming the language barrier. The three official languages at the convention will be English, German and French. Every address, every statement, will be simultaneously translated by a staff of twenty experts into the other two languages over the I.B.M. system familiar to visitors to the United Nations.

Well over a hundred who hoped to be translators fell by the wayside as they were placed before the testing machine. While listening to an English address transmitted by a recording machine from a near-by room, they were required to give a simultaneous French or German translation into the microphone, and to reverse the process immediately thereafter, listening to a German or French address and giving the translation in the third language.

The testing was done under the supervision of an expert in theological terminology. Many who had been confident that their knowledge of the two or three required languages would give them an easy start into the adventure of simultaneous translation—one of the highest paid specializations in the United Nations—had to concede defeat.

As the voice of the speaker in the earphone went on implacably from sentence to sentence, the candidate's mind would go strangely blank. Words and expressions of corresponding meaning used a thousand times in the other language would suddenly become elusive, and contact with the text would be lost.

Those who passed the test will undergo further training in theological terminology before the convention begins. They will be joined by twenty others who will translate some sixty prepared addresses, sixteen major sermons, and all other documents to be issued during the convention. All addresses and sermons to be delivered in Evanston were due at the Council's New York headquarters on June 1. As of July 1, not more than ten had been received. Staff members shudder at the thought of the flood of paper that will arrive at the Secretariat at the last moment, to be translated and processed under the pressure of the deadline.

PLANNING FOR the major special event of the convention, the great worship service in Soldier Field, Chicago, on the opening Sunday, has taken all but two years. It will be one of the most impressive presentations of the Gospel message ever attempted. A hundred thousand will be in the stadium as the "Ecumenical Festival of Faith" unfolds. The script is centered around the themes of creation, redemption, and consolation. Three thousand take part in the pageantry, interpretative pantomime, and music.

The assembly's theme, "Christ—the Hope of the World," has aroused keen interest, Dr. W. A. Visser 't Hooft, general secretary of the World Council, says. He arrived in New York from Geneva

two months ago to be on hand for the last phase of the preparatory work. There is a great expectation among Christians of the world, this 54-year-old lean, youthful Dutchman tells you in the clipped, precise English of the learned continental European. You hear confidence in his voice as he continues: "The question is: can we meet this expectation? Have we progressed that far?"

He leans forward over his desk in a quick, sudden motion: "The world is ready for us. But are we ready for them?"

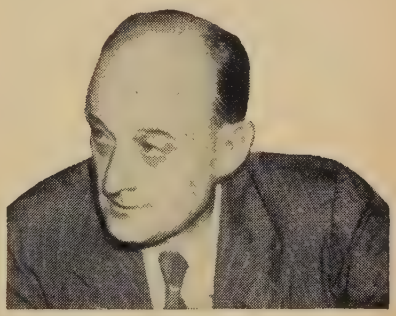
The answer will be given by the delegates in Evanston—in theological discourses and in the give-and-take of lively debate. The eyes of the world—and not the Protestant world alone—will be upon them. A small group of dedicated people have worked hard to make sure that the setting will be worthy of the occasion.

THIEF "WELCOMES" DELEGATE

A Lutheran from India, Pastor J. J. P. Tiga, got an unpleasant introduction to American life. A thief in New York City relieved him of a wallet containing all his cash, $108. He was obliged to borrow money to get to Gettysburg, Pennsylvania, where he was speaking at a church workers' assembly.

Lutherans in Gettysburg tried to atone for the thief's misbehavior by collecting a sum larger than the amount stolen, and presenting it to Pastor Tiga.

## Hope must be rooted in faith, for it is our confidence in God which assures us of ultimate victory



By REINHOLD NIEBUHR

"JESUS CHRIST, the Only Hope of the World" is the theme of Evanston assembly of the World Council of Churches this month. It is to be feared that the theme will not be generally interpreted in America in such a way as to illumine, rather than detract, from the impressive growth of the ecumenical movement throughout the world. That movement has had the very true conviction that the only way to draw the churches together was to make all of them more aware of the validity of the biblical message of salvation and thus eliminate the "heresies" and parochial interests which tend to divide the churches.

The commission on the central theme of the Assembly has made a good report in which it validates the theme, "Jesus Christ the Only Hope of the World," as indeed a genuine part of the Gospel message. It proves that this message is a helpful corrective against all kinds of secularizing tendencies in the churches which center on other hopes—for peace or for security, or even for national victory, or perhaps upon the more ultimate hope that history itself will give victory to righteousness over all unrighteousness.

THE GOSPEL MESSAGE, emphasized at Evanston, calls attention to the daring uniqueness of the New Testament hope.

It assumes that human history will be ambiguous to the end, that evil and good will both grow, that we will therefore face more, rather than less, perplexities as history continues. But we need not despair, because we have the hope that the God whom we know in Christ is the sovereign over the whole drama of human history and that He will triumph in the end, no matter what the course of history may be.

The only difficulty with placing this hope in the center of the Christian message is that it is strictly derivative from our faith—as, incidentally, all hopes are. Without the faith, the hope will seem very speculative. The Christian believes that there is a higher context than the obvious coherences of the world in which his life has meaning. The witness to this faith are all the experiences of judgment and forgiveness in which the believer feels himself in contact with the "true" god rather than idols of his imagination.

These testimonies carry the Christian faith and make it vital. Beside them, or rather without them, the Christian hope of the end of the drama of history by the final victory of One whom we first knew as a suffering Christ will seem very speculative. It may be questioned therefore whether our hope, rather than our faith, is the best way of presenting our message to the world, still steeped in unbelief.

THE EUROPEAN CHURCHES undoubtedly thought it worth while to challenge what they regarded as a defect in Anglo-Saxon Christianity. It seemed too much "at home" in the world because it was in a political situation of great security and prestige, compared to the rest of the world.

It may be that we, in the English-speaking world, are too complacent religiously and morally. But it may be questioned whether Christian eschatology, though truly biblical, is the best instrument for convicting complacent nations of their sins.

# Women Will be at Evanston

By ALBERT SCHRUM, JR.

**Several dozen Lutheran women will be among church leaders of all continents who will share in the World Council assembly**

WOMEN HAD BEEN in the back seats at church assemblies—or not there at all—through most of the centuries of Christian history. But this year the situation will change.

When the assembly of the World Council of Churches opens at Evanston this month, women from every continent will serve in some official capacity. There will be 124 women coming as delegates, consultants, and accredited visitors—signifying the increasing recognition by member churches to women workers.

The number is considerably larger than at the Amsterdam Assembly in 1948, where 20 women served as delegates (36 will be at Evanston, Ill). Additional thousands are expected to attend as vis-

BRILIOTH

ELLENBECK

WITZEMAN

itors. Women from all parts of the globe will meet in a series of teas in five Evanston churches on Sunday afternoon, Aug. 22, to discuss their mission as fellow Christians.

SOME OF THESE WOMEN are professional church workers, social workers, teachers, and some are ministers' wives. Others are women who give time beyond their business or family duties to carry on work in their denominations or in interdenominational groups.

There is a deaconess, carrying heavy administrative responsibilities in both the east and west sectors of Berlin. There is a dentist from Scandinavia, who heads a movement to help women realize their Christian responsibilities. There is a Negro woman who established a junior college training school for girls near Washington, D. C.

There is a secretary for the Council of Churches in Indonesia. There is a woman who serves as an official of a national church body although confined to a wheelchair.

Theological professors, missionaries, journalists, pastors, educators, and social service specialists are among the scores of prominent women who will meet in Evanston for the world-wide assembly.

HILDEGARD ELLENBECK, of Germany, will come to the assembly as a consultant on women's work in the church. She is the head social worker at St. John's Foundation in Berlin, a training school where 1,600 persons are housed in 34 buildings,

BOURBECK

HERMANN

HULTGARD

NIEMOELLER

HANSON

and serves as president of a society of Protestant women church-workers.

A former official of the League of Nations secretariat, Miss Armi Hallsten-Kallia, of Helsinki, Finland, was chosen by the Archbishop of Finland to serve as a delegate. A woman who is national president of the YWCA in Finland, Miss Hallsten-Kallia, works as a liaison official in the State Medical Board. In addition to being active in Bible discussion groups, she serves as executive secretary of a Finnish committee that does national and international work.

Perhaps one of the firmest testimonies to a living Christian faith can be found in Mrs. Else Niemoeller of Wiesbaden, Germany. While her husband, Dr. Martin Niemoeller, was imprisoned in a Nazi concentration camp for seven years, she, the mother of seven children, found "that times of tribulation can be times of blessing." She will accompany her husband to Evanston as an accredited visitor.

HALLSTEN-KALLIA

THOMSEN

LINDSTROM

**HELEN KNUBEL**

ALTHOUGH SHE WAS a polio victim in childhood and is now confined to a wheelchair, Miss Helen M. Knubel, New Rochelle, New York, serves as secretary of research and statistics for the National Lutheran Council. Recently she directed a $223,000 New York City welfare appeal from her wheelchair. Active in the ULC Women's Missionary Society, she also finds time to give an annual Bible study series and to participate in civic clubs. She will attend the assembly as a United Lutheran delegate. Miss Knubel is a daughter of the first president of the ULCA.

Mrs. Jenny Hanson, of Oslo, Norway, will attend the assembly as an accredited visitor. She will accompany her husband who serves as director general of the Ministry of Church and Education in Oslo. Mrs. Hanson is active in her local parish council, several mission societies, and is interested in children's work.

No one is more capable than Sister Gertrud Hermann to compare life in Berlin's west sector with that of the Russian-dominated East Zone. She works as a district nurse in both areas. Forced by the Nazis to leave her homeland in 1937, she went to East Africa as a teacher and nurse. In 1949 she returned to Berlin. Sister Gertrud will represent German deaconesses at the 17-day Evanston assembly.

Miss Ingrid Thomsen, Aarhus, Denmark, was teaching school near her home when she accepted a call to travel halfway around the world to teach illiterate women in China. She returned home 14 years later, only to be compelled by the Germans to stay in Denmark. She has interrupted her present speaking tour to visit the Evanston assembly.

THE FIRST LADY of the Swedish Lutheran Church, Mrs. Brita Brilioth, wife of the archbishop of Sweden, will attend the sessions as an accredited visitor. One of Sweden's best known and popular women, Mrs. Brilioth is active in church, social, and charity work. She is a daughter of the late Archbishop Soderblom who had a large part in creating the World Council of Churches.

A dentist from Sweden, Dr. Margit Lindstrom, comes to the assembly as a delegate of the Swedish Church. She is an ardent supporter of the women's movement in her church, which is seeking to find more outlets for Christian work for women.

The mother of five children and director of the University of Akron community psychological services, Dr. Evangeline Witzeman, will be a United Lutheran delegate. While she was studying at Western Reserve University, she established a clinic for dealing with children's behavior problems. Mrs. Witzeman is active in Trinity Church, Akron, Ohio.

Mrs. Brita Hultgard, of Norrkoping, Sweden, a pastor's wife, will come to Evanston as an accredited visitor. She serves as a member of the town council, a member of the youth jury, and was formerly a teacher of young girls suffering from mental diseases.

One of the ordained women ministers to attend the assembly is Dr. Christine Bourbeck, of Berlin, Germany. Dr. Bourbeck is a theological professor in a postgraduate seminary for women. Since 1946 she also has been headmistress of a college for social workers.

Other Lutheran women who will visit Evanston are: Mrs. Margarete Gruber of Berlin, Germany, president of a society for service to women; Miss Dorothy Haas, Columbus, Ohio, national president of the American Lutheran Church Women's Missionary Federation; Miss Elisabeth Schulz of Hamburg, Germany, headmistress of a girls' school; and Mrs. Liselotte Nold of Germany, an executive of the "Mothers' Home" project.

These are a few of the Lutheran women who will share in the assembly of the World Council of Churches. The most remarkable fact concerning these women is the diversity of services which they render in the life and work of the Christian church.

Women will not take the back seats at the Evanston assembly. For the first time in Christian history they will take an active part in all the sessions. The situation has changed!

WE HAD BETTER grow up fast enough to extend to others, from France to India and from Indonesia to Britain, the same tolerance of their difficulties which we ask them to extend to us. If they should judge us by our preoccupation with the stupidities, or if you will, the crudities of single individuals, we would lose our world leadership and a free world.

—THOMAS E. DEWEY

# Here's Where We Start

By RALPH W. LOEW

**The second chapter begins just where the first ended, and so long as we live there's always another chapter**

"THIS IS THE END of the beginning." So Winston Churchill, master of words, typified the Normandy invasion. Those words are an apt description of many of life's events.

There's marriage, for instance. You've heard it said sometimes, perhaps, that "the courtship of John and Mary ended in their marriage." No marriage ought to do that to romance. Two young people pledging their vows at an altar ought at that moment to be noting the end of the beginning. The adventure is yet to be.

Education is such an experience. Some years ago there was a cartoon of a tense-looking young fellow, mortar board in one hand, diploma in the other, looking out at the world and saying, "The world's

salvation is on my shoulders! What shall I do?" For one thing, he had better do his creative best. For graduation is another time for the end of the beginning.

RELIGIOUS WORSHIP is another opportunity. A stranger, arriving late for church just after the daylight-saving time had come into effect, asked people leaving the church, "What time does the service begin?" Said the knowing worshiper, "Worship is just over. Now the service begins." So, when the benediction is said, and men face the street again, this is the end of the beginning.

It's a tough thing to recognize, this business of always winning the skirmish instead of the war. Yet life has a way of riveting that idea on us whether we see it or not. We fought a war to save the world for democracy, and totalitarian powers rode into history. We thought we had freed mankind of infamous slavery only to learn that while we had bravely won an important skirmish, we had not won the battle.

BEGINNINGS ARE IMPORTANT. Virgil said, "The first step is half the journey." Yet beginnings can only set the trend. Truth has to be re-won every generation. Freedom has to be reinterpreted.

Congressman Jerry Voorhees once described the battle for freedom in terms of housecleaning. One can clean the house, but every sane person knows that it's only the end of the beginning. There's still living to be done in the house to make it all worth while. All the while the dust is settling again, and it will have to be tackled once more.

There's a tale of an old sailor, clinging to a spar in a wave-tossed ocean. There, with death leering close by, he began to pray, "Dear Lord, it's 25 years since I've bothered you and if you'll get me out of this jam I promise you it will be another 25 before I bother you again." Prayer is no single assault upon the Almighty, but the day-by-day adventure of an honest soul in communion with his Maker. Only those who practice this day by day know the meaning of this real conversation of a believing heart with God. Their first lisped "Now I lay me down to sleep" was just the end of the beginning.

IT WOULD BE COMFORTABLE to believe that we could sometime just sit down and have all truth and virtue come marching in to take up permanent residence in our midst. But just when we think we've arrived, there's the sound of the new trumpet. Yet those who have lived wisely, and communed regularly with truth, will not go dashing off in mad hysteria, chasing some self-righteous fanaticism. Once more they take up the struggle for truth, ally themselves with all that has been learned of the goodness of God and "having done all, run with patience the race that is set."

About such truly gallant fighters for honor and truth who have come at last to the place where the body falters and death lays hold, it will do no good to say "They fought and won." They know better. It would be better in great faith and honest hope, to look across the long years of their lives and say, "they lived honorably with Truth. They brought us closer to an awareness of God's power for every day. They knew the passion of patience. Now we see a new heaven and a new earth and the former things are passed away."

Faith and hope are like that. They keep a person from growing complacent. They help him meet each new beginning with courage and prevent him from becoming discouraged even when things don't work out the way we think they should.

EFIRD HALL

# SUMMER CAMP

By MAX THARPE

**Churches are learning to use summertime as a major opportunity for training youth. Valuable camp properties are being developed**

HIGH IN THE Blue Ridge Mountains of North Carolina hundreds of Lutherans from five states are flocking to their new, fast-growing assembly grounds to take advantage of the "vacations with a purpose" offered at Lutheridge.

Dr. J. Lewis Thornburg, the camp director, reports that Lutheridge's "ten-year plan which we set up in 1949 called for facilities that would take care of approximately 200 people per week. Ground was broken in July 1950. Since that time growth has been so unexpectedly rapid that we have already reached this ten-year objective."

Plans for expansion, to cost $160,000, are moving ahead, as Lutherans in the synods of North Carolina, South Carolina, Georgia-Alabama, and Mississippi are raising funds that will provide for the expanding operations.

EARLY THIS SEASON registrations were overflowing for the first five weeks of the eleven-week program which brings southern Lutherans together at this well-equipped 176-acre assembly in the "Land of the Sky" between Asheville and Hendersonville.

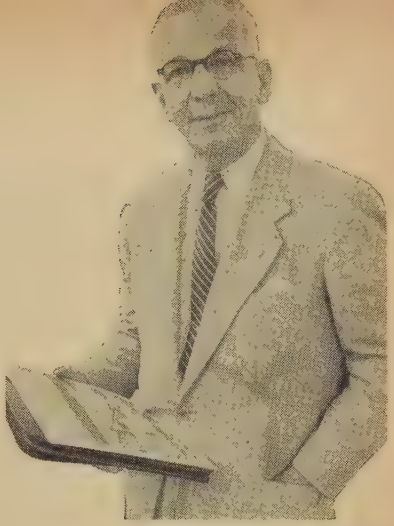
The summer schedule changes as various age groups take their turns in using the camp. Leadership programs for children include stirring spiritual training as well as swimming, craftwork, music, dramatics. This camping program is conducted by Miss Inez Seagle of Lenoir-Rhyne College and her capable staff of counselors.

Adult groups come for leadership training courses, conferences, church music school. Over 2,000 are expected for the children and adult programs during the summer season.

A modest fee of $17 covers all charges per person for one week's program—including a comfortable bed and good meals. For children under nine, prices are lower. A limited number of rooms with private baths are available.

Director Thornburg points out that, "The idea back of Lutheridge goes back many years to the first Sunday school training institute held prior to 1920 at St. James' Church in Concord, N. C. From that beginning, through the years, the plan of today's Lutheridge grew. In July 1946 land was purchased for the development of the leadership training institution."

A number of memorials large and small have helped provide the necessary buildings. The J. S. Efird family of Albemarle, N. C., gave the handsome Efird Hall, which is the many-purpose administration building. Dining-hall facilities are well cared for in the large



**DIRECTOR THORNBURG**

stone building provided by the Lineberger Foundation of Belmont, N. C. Children's Sunday school pennies are responsible for building some of the cottage units which accommodate 12 or more guests.

EVERY SUNDAY of the summer there is at least one visiting Lutheran congregation scheduled to hold services in the Lutheridge chapel, located at the highest

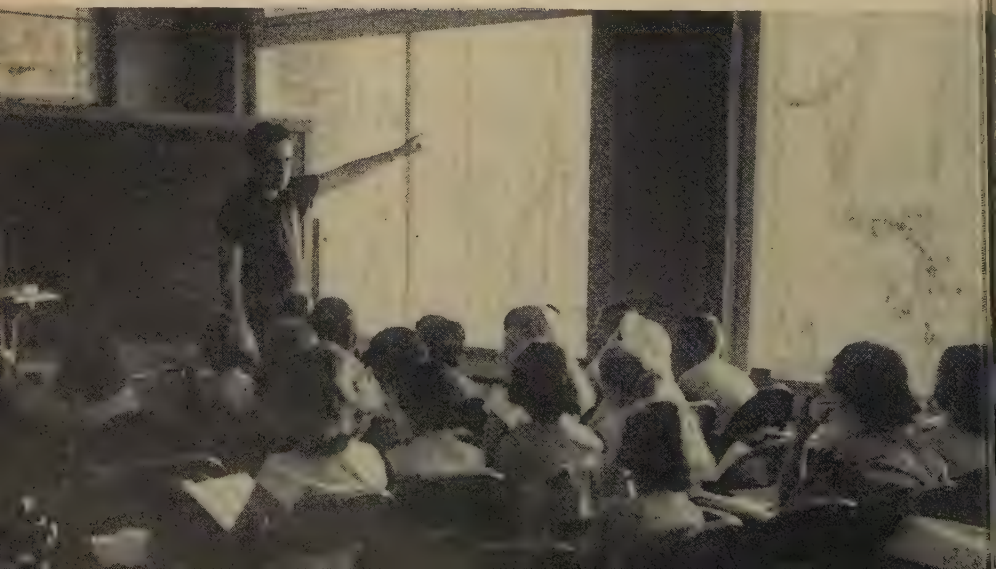
point on the grounds—2,500 feet. These groups bring picnic lunches.

Lutheridge has land available on which individuals or congregations may build homes. More than 100 lots have been sold and 13 homes have been erected. Ultimately there will be a year-round Lutheran colony at Lutheridge, consisting of retired ministers and other church leaders.

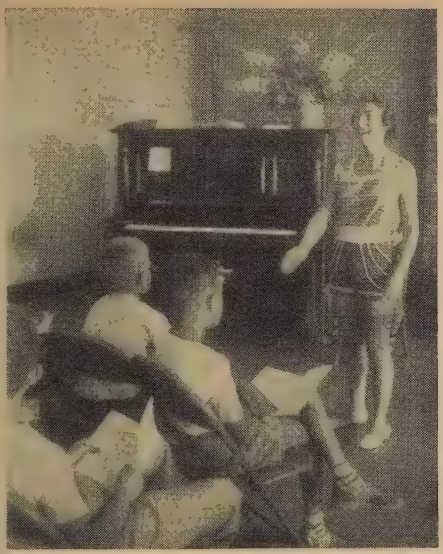
Lutheridge is probably the most accessable of any church conference center in the South. Airliners fly a growing number of guests to the Asheville-Hendersonville airport, only a short distance away. The Dixie Highway (U.S. 25), with many bus connections, passes the entrance to the retreat, and the Southern Railway has nearby rail connections.

**CAMP CRAFT**

ALTHOUGH NEAR the main travel routes, Lutheridge is high among mountain forests, bordering on the Pisgah national forest and surrounded by the Blue Ridge and Great Smoky mountains. An unfin-



SONG LEADER



ished link in the Blue Ridge Parkway passes within a few miles of the grounds.

These cool and magnificent western North Carolina mountains have been selected as sites for assemblies of other denominations. Within a short drive of Lutheridge are the big southern retreats for the Baptists, Methodists, Presbyterians, Episcopalians and others, offering programs similar to those now being used at Lutheridge.

Much of the credit for the success of Lutheridge goes to Dr. Thornburg and his active board of directors. Dr. Thornburg is a clergyman especially well equipped for handling the demanding job of full-time executive director. He held North Carolina pastorates in Durham, Statesville, and China Grove before he took the reins of Lutheridge in March 1949—when it was in the blueprint stage.

SCORES of friends from a wide area have been working closely together in developing the retreat and in carrying out its program. Specialists on many subjects are listed as speakers and instructors for the summer sessions. As one pastor says, "Many will find God a little closer here."

# IT PAYS TO FORGET

By LOWELL W. RAYMOND

**It doesn't pay to carry a heavy burden of memories of mistakes and failures**

AS THE TRAIN stopped at Elkhart, two middle-aged businessmen got on and went together into the club car. One dropped into his seat and looked glumly out the window. The other whistled softly as he took a Bible from his briefcase and opened it.

The glum one turned from the window and said, "I wish I felt like whistling."

"Why don't you?" the other asked.

"My friend," the gloomy fellow replied, "you wouldn't whistle if you had just lost $5,000."

"That's the time to whistle," his companion said. "Worry about your $5,000 won't do you any good—or anybody else. But it will do you a lot of harm."

"Did you ever lose $5,000?" the dejected loser asked.

"Day before yesterday," the whistler said, "I made a mistake that cost me a commission of $11,000. But worrying about it would make me likely to lose the next sale. So I'm forgetting what happened day before yesterday. I'm thinking of the sale I'm going to try to make day after tomorrow. I've got to approach a customer with confidence and enthusiasm.

THE WHISTLING SALESMAN would have intrigued the doctor who once told me that "worry is a disease to which all businessmen are allergic." Years later I realized the significance of what the doctor said. If I had a dollar for every hour I have squandered in worry about the past, I could buy a Cadillac or take a trip around the world. Worries about yesterday have haunted me most of my life.

As a student and as an executive I suffered immeasurably from this disease. It enslaved me to fear about things I or someone else had done or left undone. Sometimes it followed me home at night, robbed me of sleep, destroyed my power to concentrate, and dragged me down to despondency.

One day I read Philippians 3:13-14 in which Paul said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus." I had read this passage many times. But this time it proclaimed a new message: Here was the greatest Christian apostle of the centuries—sometimes referred to as "the man who upset

the world"—and from his rich and incomparable experience he was presenting his formula for living.

Surely he was an authority and knew what he was talking about. He was saying that a Christian's main objective should be to live the Christian life, but that he can't do it without "forgetting those things which are behind." In other words, he can't do it with his mind half-paralyzed by unnecessary burdens.

The message was simple, the logic compelling. I decided to try it sincerely and prayerfully.

FROM THE BEGINNING the results astounded me. When I receive in my late-afternoon mail a disturbing letter, which would once have caused me a night of restlessness, I either slip it quietly into the dark files of oblivion or place it on the unfearsome agenda of some promising tomorrow.

When the past threatens to disturb me, I promptly seek refuge in Paul's blueprint for living. And I can truthfully say that with a little practice it can be done.

In trying to follow Paul's example, I have found it helpful to tell myself every time a worry attacks me that: "Life is brief. Yesterday is gone. There is much to do today, and much to anticipate for tomorrow. As a Christian I can't afford to waste time worrying about the past."

That is my first step. It isn't really necessary, but it helps like warm-up pitches, or practice swings before the tee-off, or a devotional at the beginning of a new day.

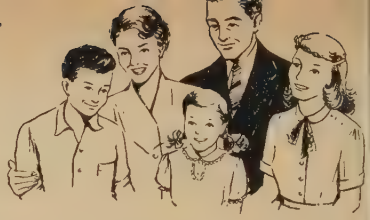
NEXT AND MOST important, I fill my mind with pleasant thoughts, usually about the present or future, but inspiring reading will do as well. For example, suppose I suddenly remember a serious mistake I made in writing a decision yesterday. It starts a fast train of worries. But if I begin to think about a short story I'm writing, or about seeing my grandchildren Sunday, my worries vanish. Two thoughts can't occupy the same space at the same time. Only you can determine which it shall be.

A FEW DAYS AGO I chatted with an engineer I have known for many years. He has many interests besides his home and his work. His activity in church and civic affairs reveals his extraordinary charm, ability, and character. But the other day his conversation indicated to me that his success in business, church, and other matters—notable as it is—has been stunted by his frantic striving and thinking about things which he wouldn't think about if he could forget the past. His problem is magnified by the multiplicity of his interests.

I was shocked at hearing him say, "I know a person ought to take time every day to pray and read the Bible, but there just isn't time these days. A person has so many things to worry about." This man would succeed more notably if he would listen to Paul, and forget some of his worries rooted in the past, and concentrate on being a Christian engineer.

The doctor was right. Most of us, especially businessmen, are allergic to the disease we call worry. It can be cured by following Paul's example, but many of us let it become fatal to our success.

I believe ardently in Paul's teaching. It increases my efficiency and my peace of mind. It enriches my understanding of a vital phase of Christian living. I regret that its meaning didn't possess me forty years ago. But I know its value will grow as I approach life's western slope, and that it will fortify me at the sunset to say with Paul, "I have fought a good fight. I have finished my course. I have kept the faith."



# UNSPOKEN THOUGHT

IT WAS QUIET in the back yard after the children left. The Mawsons from next door had had supper with us under the trees. Then Chuck Mawson took Marilyn to the home of one of the girls when he went to pick up his date. Karen was out front roller skating. Pete had hied himself to the ball field, while Susie tagged along after Karen.

"Susie ought to have regular ball bearing skates like the rest of the kids. She falls just as much on those silly things she has, and she can't get anywhere with them," Dan said. His tone of voice was all right, but somehow I flared up with a bit of resentment.

DAN DIDN'T mean any criticism, I guess, but I had had a busy week. "I think you're right. Why don't you buy some for her on the way home?" My tone was carefully sugared for our guests. However, I'm sure it deceived no one. It was a good thing Dan threw back his head and roared. I laughed with him.

"I'm going downtown tomorrow," Claire offered. "Want me to have some charged and sent to you?"

"Or let me get them for you wholesale," Charlie offered. "I'll bring them to council meeting. I have to be at the store earlier in the evening."

"Say, that would be great. I forgot you carried them, Charlie, I honestly wasn't trying to get them cheap, but if you insist—!"

"Only thing I ask is, don't let them take a vote on this business about an assistant for the pastor till I get there, will you? I want to be sure to get a chance to speak my piece."

"Oh, I think there will be a lot of stuff to discuss first. The evangelism committee has quite a program outlined for September which ought to be discussed in detail by the whole council. And I imagine the education committee will have some recommendations about the weekday school. I doubt whether we'll get around to talking about an assistant much before nine o'clock."

"I hope you're right. I can certainly be there by that time. I'm just afraid if some of us don't push it, the thing will be tabled again."

"Think so? Seems to me most of the fellows feel there's just too much in our parish for any one man to do."

"That's true. But some of them are thinking in terms of more volunteer work. Buchs was saying the other day that if only every member of our congregation were as active as a few families, the pastor would have all the help he needs."

"Maybe not all he needs, but he'd sure be saved a lot of the small stuff he has to bother with now."

CHARLIE LEANED forward to tie his shoe. Looking up from under his eyebrows, he asked, "How do you like breaking in the college kids you have helping at Christmas time? Seems to me I've heard a few complaints."

"O.K. But that's different. They're

just working for the dollars they get out of it. In the church, people work for the service they can give."

"Then why don't they give it without having to be dragged in?"

"For one thing they don't know. That's another thing that's going to be brought up at the meeting—getting a group to study that new book on the faith and life of the church. You know the one the pastor showed us with the rose-colored cover."

"And while they're studying, the pastor keeps right on slaving fourteen hours a day?"

"Now, Charlie," Claire protested. "You know the pastor doesn't think of it that way! A lot of it is just being friendly to people the way we all are even if it isn't our job."

"But if you don't happen to feel friendly at the moment, that can be pretty taxing. I know how it is at the store when a big customer comes in—"

"—who wants to buy more than roller skates at a wholesale price, you mean?" Dan put in.

"That's right. A real customer, not a mere next-door neighbor. But as I was saying, I may feel a little grouchy but I've got to be pleasant or lose the business. Boy, that can sure take it out of you."

"And then his wife does so much," said Claire, changing sides. "He can't come home and explode to her because she has her own worries."

"GOLLY, YES!" I exclaimed, suddenly conscience-smitten. "She wanted to talk to me two weeks ago and I haven't seen her since. I hope it wasn't important."

"If it was, don't you think she'd have mentioned it at church? You saw her there."

"That's right. I can relax."

"But I can't," said Charlie. "To get back to this idea of volunteer help. It may be better than nothing. But some of the hardest times I have in my business come when I'm breaking in new clerks. They mean well but they just have to learn. I should think the same thing would hold true in the church—and to a much greater degree for everyone knows what a huge turnover there is in any sort of volunteer work. Take this airplane spotting, for instance. Almost every week a few have to give up or change their hours. It's a headache, believe me. And I think a minister has enough headaches without handing him a lot more under the guise of helping him." He paused. "Anyone want to get me a soapbox? But this seems important to me."

"THAT'S ALL very true," Dan replied. "Yet take a good look at some of these churches that have big professional staffs. So often the regular members just sit back then and expect everything to be done for them."

"We don't have to go to extremes one way or the other. A good assistant will help organize the members to get things done and to reach new people."

"So we get more people and the assistant needs an assistant?" I laughed.

Charlie was not amused. "And the church grows—which is what we want, isn't it?"

"I guess it is." My voice sounded all right even if I did feel a little uncomfortable. For a minute I'd been thinking of the church as an organization to which I belonged—like any other organization. Charlie didn't come right out and mention the last command of Jesus or say "the body of Christ" but for all of us who've been going to church all our lives the thought was there.

# KNOW THE BIBLE

## A Series of Comparisons of the King James and RSV translations of the Bible

**By RALPH D. HEIM**

WE SHALL NEVER have a Bible that makes perfectly clear and simple all its references to coinage and measurement. Biblical history covers too many centuries involving successive cultures; also, the Bible was written in two major languages with numerous variations. Besides, our own dealings with money and measure (of dry and liquid capacity, and of length, area, and distance) are complicated enough.

Yet the revisers gave us considerable help toward more exact understanding through the Revised Standard Version. Their principles seem to have been somewhat like these:

1. Use just "measure" or "coin" if nothing else can be done.

2. Use an English form of an ancient word if its meaning is not known and the word appears rather frequently.

3. Give the modern equivalent when its use is feasible and the translation is certain.

4. Employ footnotes for the value of a coin because this will change with the passing of time.

THERE WAS AN Old Testament dry measure called an ephah. We know that 10 ephahs equaled a homer; but how much is that in pecks or bushels? Scholars cannot answer that question. So in Ezekiel 45:11 (both versions) we read just the anglicized name—ephah.

John 2:6 is a different type of instance. The measure which the King James Version renders as "firkin" contained, we know, a little more than ten gallons. So the RSV gives the exact size of the jars used at the marriage in Cana.

There are two instances of new usage in Revelation 6:6. The KJV translators frequently rendered some unknown quantity by saying just "measure." Now in many verses, such as this, we have the exact meaning.

The same verse shows how coins and their values are treated in the RSV. The revisers used footnotes to surmount the fact that the buying power of money changes with the years.

(King James Version)

The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

(Revised Standard Version)

The ephah and the bath shall be of the same measure, the bath containing one tenth of a homer, and the ephah one tenth of a homer; the homer shall be the standard measure. (Ezekiel 45:11)

Now six stone jars were standing there for the Jewish rites of purification, each holding twenty or thirty gallons. (John 2:6)

And I heard what seemed to be a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; but do not harm oil and wine!" (Revelation 6:6)

# Personal Problem Clinic

## Friends

QUESTION: I am a fairly recent member of our church, and am still in the process of getting acquainted. In two of the groups to which I belong there are three girls who form a sort of clique. One of them is about as nice as anyone could be—sweet, pleasant, never rude, a sincere and tireless church worker. The other two, while active and pleasant, are the kind who sit apart from a group and tear everyone to pieces.

On some occasions they have a "catty" comment about everyone present at the meeting. Having heard them snicker over others, I cannot rid myself of the feeling that they do the same about me when I am not there. All have been friendly to me and have included me in their group, but the "nice" girl is the only one who has extended the friendship beyond the church. But it seems that because of their longer friendship I cannot get closer to the third girl without accepting the other two also.

Is it possible for my husband and me to become close to the one girl and her husband, without being forced to include the others too? Will I, by being seen with the three, become identified with the clique? Will it interfere with my making other friendships within the congregation?

While I am not a church member simply to make friends, I believe one's faith and church membership are strengthened by having friends within one's congregation. I should not like to forestall any future friendships because of any wrong move.

REPLY: You are wise in taking a long-range view of the friends you choose and of your life in the congregation. A mistake now could embarrass you in the future. A close tie-up with the "clique" may identify you with them and their ways, and put a mark on you—provided other people view the clique as you do.

You and your husband should talk over the whole matter and agree on a way of working out a circle of friends whom you can approve for close association. You'll want your friendship oriented to a larger group rather than to such a small and questionable one. When you come to the point of entertaining and invitations you could include the "three" among others, or, if you prefer, include only the one lady of whom you approve.

If you want to be a little more heroic with the small set you will now be ready to make known to them your principles and feelings about gossip. The answer to your question about further association with them may then become clear.

## Teen-age class

QUESTION: Three months ago I was persuaded to take a Sunday school class of intermediates—boys and girls. Almost all of them have been confirmed. I am disappointed at the little interest which they show. The attendance has dropped 50 per cent. Shall I give up the class?

REPLY: You are not a failure unless you quit without a real effort. You should take another look at the problem, and resolve to turn apparent defeat into victory. Two big things are necessary:

(1) Make the class sessions so worthwhile, interesting, and attractive that once students have been in the class they won't want to miss it. That calls for much intelligent preparation—starting two weeks in advance and giving a good number of hours each week. Use a number of methods. (See *Methods for Workers with Intermediates.*) There may be a need to change from one series of lessons to the other. Make each session a sparkling experience, with student participation.

(2) Maintain much friendly contact with students out of class. Be interested in their interests, inspirations, and problems. Visit them and their parents, and enlist the co-operation of the parents. Have the students in your home, and plan parties, picnics, and service projects with them.

—EARL S. RUDISILL

## Post-Kinsey Era

**Sex Ethics and the Kinsey Reports.** By Seward Hiltner. Association Press. 238 pages. $3.

"It is not possible for Christians to return to a Pre-Kinsey sexual era," says Dr. Hiltner, Presbyterian clergyman and member of the theological faculty of the University of Chicago.

He places Kinsey with Havelock Ellis and Sigmund Freud in helping us break through the barriers of taboos and euphemisms, and believes that for the most part his methods are adequate and his findings significant.

Dr. Hiltner is critical of the contemporary Christian view of sex (as a gift of God, sacramental, related to man's highest potentialities as a child of God) as giving no detailed guidance about the sexual questions which are raised by the Kinsey reports regarding divorce, premarital and extramarital relations, and other problems of a sexual nature. He feels that much church literature about marriage is more romantic than Christian, and that we must reconsider what the church teaches if it is so vague that many people can't make concrete use of it.

According to Kinsey, churches somehow have put a tone of guilt around sex, and Dr. Hiltner believes that in calling attention to the things we have done and have not done, Kinsey, indirectly, has performed an important service for us. We must not blame him if the facts which he reports are not in accordance with the facts as we think they should be. We must subject his facts and interpretations to critical evaluation, and this Dr. Hiltner does with scholarly thoroughness.

As a pastoral counselor, Dr. Hiltner takes it for granted that his readers are as familiar with psychological terms as he is, and often gets involved with such sentences as "The intention of the romantic attitude is to enhance genuine personal freedom, including sex, in such a way as to expand social responsibility by way of interpersonal mutuality and vice versa." The average layman may find Hiltner wordy, but these words are never minced or clothed in pious phrases. He is often as clinical as Kinsey himself, and tries to give definite answers to persistent sexual problems.

The book should prove illuminating to everyone concerned about marital happiness and social stability. It should be especially helpful to marriage counselors and those working with teen-agers and young adults.

VIRGINIA VEEDER WESTERVELT
*Altamont, N. Y.*

## Sex Without Kinsey

**The Christian View of Sexual Behavior, A Reaction to the Kinsey Report.** By W. Norman Pittenger. Seabury Press. 71 pages. $1.50.

Kinsey was not sympathetic toward the Christian view of sex. In fact, according to Professor Pittenger, Kinsey—in company with great numbers of Christians—had a vague and mistaken idea of the basic Christian view. Otherwise he would not have made the suggestion in both volumes of his reports that average behavior is a clue to normal behavior; that man is to be understood, sexually, after the analogy of the animal world; that standards are to be judged by performance rather than performance judged as to its value by standards.

A Christian theology of sex should therefore be probed, and Pittenger defines that theology as "a statement of the meaning of man's sexuality in the light of the fundamental Christian view of God, the world and man."

That, admittedly, is an ambitious theme for such a slim volume, but by singling out one strand from the complicated skein of Kinsey's analyses, the book accomplishes its purpose: to state the essential Christian view of sexuality as a sacrament, and to suggest a Christian, ecumenical approach to sexual problems.

The book is divided into five parts: Man's Nature, The Mystery of Sex, What Is Chastity? Original Sin, and Controlled Sex. Each chapter presents the theme from a differ-

ent angle, but always sex is understood as God's creation, a mystery despite physiological data.

Rightly expressed and controlled, sexual life leads toward fulfillment and the love of God; but because it is so centrally important, it can be used most easily for self-gratification and self-satisfaction. But if truly understood and undistorted, sex is an ennobling experience, "a symbol and expression of true relationship to Divine Reality."

Reference to Kinsey is made only in the introduction, and the book is in no sense a critique of the Kinsey reports. Few Christians would quarrel with the thesis of this book, and many will find their previously vague ideas and ideals crystallized into thoughtful expression.

VIRGINIA VEEDER WESTERVELT
*Altamont, N. Y.*

## Smuggled Documents

**Prisoner for God.** Letters and Papers from Prison. By Dietrich Bonhoeffer. Macmillan. 190 pages. $2.50.

Dietrich Bonhoeffer, Lutheran theologian, teacher, writer, and Christian martyr, is coming into his own in the English-speaking world. *The Cost of Discipleship* was published in 1949. The present volume, a collection of letters, brief essays, aphorisms, and poems, written during the years of his imprisonment under the Gestapo, gives us further glimpses into this profoundly Christian mind. This summer a third book, a searchingly simple study of the biblical meaning of community, appeared under the title *Life Together* (Harper). These three books, with Bonhoeffer's untranslated *Ethics*, constitute his legacy to the Christian world.

Bonhoeffer was a Christian under compulsion to live his faith in the very thick of life under a dictator. Forbidden by Hitler to preach, teach, write, or to live in Berlin, Bonhoeffer was the head of a clandestine theological seminary, and dedicated servant of the Confessing Church. He drew the ultimate conclusions of his faith that the Christian must face the concrete demands of living as a Christian in this real world and became an active member of the resistance movement. From April 1943 to the day of his death in April 1945, when he was hanged by special order of Heinrich Himmler, his life was spent in one prison after another. Letters and papers were smuggled out to his parents and friends during those years.

When a man courageously enters a situation of utmost danger and continues steadfast in Christ's discipleship, and when that man is not only a sophisticated scholar, at home in culture and politics, philosophy, music, and literature, but also a profound student of theology and the Bible, and when that man—having fully counted the cost—pays for his faith with two cruel years in prison that end with the horrible ignominy of the noose, and when in prison he sings like the larks and lilies of the field praising God, then what he says will be treasured by Christians the world over.

We predict that this book, along with Bonhoeffer's other writings, will be read for generations to come. Lutherans will be shamed and thrilled by this Lutheran who was faithful unto death.

The book, skillfully translated, is furnished with a memoir written by Eberhard Bethge, Bonhoeffer's best friend and editor of his posthumous works. Laymen should buy it and give it to their pastors, and pastor should do likewise for their laymen.

*Philadelphia* JOHN W. DOBERSTEIN

**A Foundation of Ontology. A Critical Analysis of Nicolai Hartmann.** By Otto Samuel. Philosophical Library. 155 pages. $3.75.

The first part of this book is a digest of Hartmann's philosophy and permits him to speak for himself. This is followed by a statement of the difference between Hartmann and Otto Samuel with a critical analysis of the former's views. Those who have followed with interest and understanding the post-Kantian and post-Hegelian schools of German philosophy will welcome the publication of this volume. The English translation is the work of Frank Gaynor.

BENJAMIN LOTZ
*Susquehanna University*

## OVERSEAS

**NORWAY: Oslo. July 8.**—PROFESSOR HERMAN A. PREUS of Luther Seminary in St. Paul, Minnesota, has spent a year in Norway lecturing at the University of Oslo. Before leaving he was interviewed in a radio program and gave his personal view of Norwegian church life. Professor Preus mentioned several positive points. But when invited to criticize, he pointed to a number of weaknesses in our church and its congregational life. How can you manage with congregations of 40,000 members? he asked. And where are the young people of your church? Why do so many Christians not go to church? Why are your services so dull?

The remarks of Professor Preus—though sympathetic and moderate in tone—have been noticed in wide circles. That an American observer should be asked for his view of our church is another instance of a notable trend in Norwegian church life since the war. Much more than we used to, we now look to the Lutheran churches of America. There is a growing recognition that we may have something to learn from them.

In fact, criticism very similar to that of Professor Preus has been given several times in recent years by Norwegian pastors and prominent lay people—especially after the Hannover conference with its impulses from our younger sister churches. Along the same lines as these new and fresh impulses from the west is also some older work of reforming our congregational life—the so-called "small church" movement.

THE "SMALL CHURCH" is until now the most successful attempt to overcome the difficulties of the state church with its enormous parishes. A pastor is given a little part of a big city parish, and a new independent congregation is built up within this comparatively small district. In some cases the pastor's salary is paid by the state. Apart from that, the congregation itself has the total responsibility, both spiritual and economic.

The state authorities do not regard the small church as an independent congregation, but it really is. This type of a church might be called "a free church congregation within the frames of a state church."

The first small church was established in Copenhagen 65 years ago, and in that city there are now more than 50 churches of this type. The movement soon spread to Oslo and other Norwegian towns, and in more recent years also to Sweden.

A Scandinavian conference of the small church movement held in Oslo some weeks ago considered the conditions and problems of the church, which it found are much the same in the three countries. The greatest hindrance to effective church work is the size of the parishes. The average in big towns and cities is 15,000 to 20,000 members. In Oslo each pastor has 6,000 people to serve, on the average. (In Sweden the figures are even larger.)

It is impossible for a minister to visit or know more than a small percentage of his congregation. Under these circumstances it is also very difficult to create a living fellowship, and very few lay people are engaged in the work of the congregation. The towns are growing, but the state authorities seldom see the need for new churches or more ministers.

So the new congregations, if there are going to be any, must be built up by voluntary efforts. It is becoming clear to the Scandinavian churches that the "small church" is not only an emergency solution. In most cases these churches

prove to be working better than the others. They provide a number of congregational services and activities. Their lay people work and take responsibility, and the sense of fellowship is strong. To the extent that this type of a church differs from the ordinary Scandinavian church, it resembles the American. So Bishop Bo Giertz of Gothenburg, an outstanding leader of the Church of Sweden, became a champion of the "small churches" after having visited America last year.

ANOTHER THEME of the Oslo small church conference was "stewardship." The word was introduced to our church people after the Hannover meeting two years ago, and has since then played an increasingly important part in current discussion of the church and its work in our country.

Of course, in earlier days the Norwegian church had lay work that might be called stewardship. Many Christians are serving very faithfully, especially those belonging to the groups working for foreign missions. But—as the speakers of the conference put it—the sense of responsibility is limited to certain spheres of life and to certain groups of church members. In this situation, the idea of the lay people's total responsibility for their congregation—as formulated by the churches of America—may be very useful to our church. —ENOK ADNOY

# THE NEWS IN THE CHURCHES

**PACIFIC SOUTHWEST**

## Richmond Congregation Welcomes Immigrants

By HOWARD L. LOGAN

LOS ANGELES—Many states are organizing refugee committees to search for sponsors willing to assure immigrants of homes and jobs. Results are just beginning to come. Grace Church, Richmond, saw the results of the Lutheran resettlement plan when the congregation recently welcomed a refugee family from Europe. Mr. and Mrs. Nylander, of Germany, came to the United States under the sponsorship of members of the Richmond congregation.

A thanksgiving communion service was held to welcome Mr. and Mrs. Nylander into the congregation. Dr. E. Theodore Bachmann, professor at Pacific Seminary, preached the sermon in German. Pastors Milus W. Bonker, Grace Church, and Ross F. Hidy, St. Michael's Church, Berkeley, participated. Mr. Nylander is an internationally known photographer.

THE PACIFIC Southwest Synod's leadership camp at Camp Yolijwa in the San Bernardino mountains completed the season with capacity attendances at nearly all camps. The Rev. John Foerster was director. A new camp site has been purchased at Oak Glen, Calif., and building will begin soon.

The Board of American Missions' school for mission pastors was held July 19-23 at Clear Lake in northern California. Mission pastors from western U.S. attended. Leaders were: Dr. R. H. Gerberding, executive secretary of the board; Dr. George McCreary, Minneapolis; Dr. Ralph Tabor, Baltimore; and the Rev. Quentin P. Garman, pastor of Christ Church, San Diego. Mr. Garman served as chaplain of the school.

The Lutheran Church of Honolulu, Hawaii, recently called Mr. Ralph Wagner, who took some courses at Pacific Seminary, as a parish worker. The Rev. Glen Balsley was installed as pastor.

**CORNERSTONE of the new First Church, Glendale, California, was put in place by two former pastors of the congregation—Drs. James P. Beasom and Carl V. Tambert—both of whom became presidents of the California Synod (now Synod of the Pacific Southwest). The Rev. E. N. Spirer (left), superintendent of the synod's department of church extension, is supervising the construction work on the half-million-dollar building.**

**PACIFIC SOUTHWEST . . .**

Hugh George Anderson, student at Mt. Airy Seminary, was recently student assistant in his home congregation, Grace Church, Alhambra. Mr. Anderson received a scholarship to Yale University some years ago. Recently he traveled in Europe as secretary to Dr. Kenneth Scott Latourette, famous church historian.

St. Luke's Church, Huntington Park, Calif., is having services televised during August on the program "Great Churches of the Golden West." The Rev. Charles P. Smith is pastor.

St. Matthew's Church, North Hollywood, plans to increase present facilities by extending the church building 15 feet. The congregation was organized in 1931 by the Rev. Edward Spirer. Present pastor, the Rev. John Simmons, conducts three Sunday services with overflow attendances.

Mission services begin on Aug. 8 in Canoga Park, Calif., under direction of the Rev. Kenneth Olson, graduate of Northwestern Seminary. The Canoga Park area is a rapidly growing section of the San Fernando Valley. Facilities of a women's club has been rented for services.

Two teams of Luther League caravaners traveled in the synod during July and met with young people in every area. Those touring in the Southern Conference were Glenn Schackelford, West Virginia; Judith Ann Field, Wisconsin; and Walter Reimet, Philadelphia, Pa. . . . New church buildings are being erected at Grace Church, Phoenix, Ariz., and Christ Church, San Diego . . . Immanuel Church, Mt. View, laid the cornerstone for its first unit July 11.

The Rev. Gene Samuelson, graduate of Pacific Seminary, was installed at St. John's Church, Sacramento, as assistant pastor . . .

St. John's Church, Gardena, dedicated a parsonage and installed the Rev. Harold Lorimer as pastor . . . St. Paul's Church, Monterey Park, installed the Rev. Richard Bennett, graduate of Pacific Seminary.

The Rev. Donald Moyer assumed the pastorate of Good Shepherd Church, Concord . . . The Rev. Ragnar Kjeldahl accepted the chaplaincy at California State Institution, Porterville . . . Pastors Thomas Allport and Franklin Swanson of the Honolulu Conference are in the States on furlough.

Southern California Lutheran Welfare Service, of which the Rev. Frederick A. Smith is director, has moved its office from St. Hope Street in Los Angeles to 22nd and S. Grand. The move provides improved quarters, and a ground-floor location.

**PENNSYLVANIA**

## Leaders Went Back to School For Day at Gettysburg

By VIGGO SWENSEN

HARRISBURG—There were classes free of charge last month for members of altar guilds, sextons, church office secretaries, youth workers, and those active in community service. At Gettysburg College on July 14, where these tuition-free classes were a feature of the "Congregational Day," 220 enrolled for the day's events. An evening devotional and musical program completed the day.

The congregational day was part of a week-long assembly for church workers held July 11-17 on the Gettysburg campus. Instructors included a pastor from the Gossner Church in India (who is a delegate to the Evanston assembly this month), the Rev. J. P. P. Tiga, and Dr. Heinrich Puffert, secretary general of the Protestant Inner Mission in Westphalia, Germany. Also sharing in the program were Miss Rosemary Yang, Chinese student at Wittenberg College; Dr. Francis Dysinger of the ULC Women's Missionary Society staff, and the Rev. George Ammon of the staff of the ULC Board of Parish Education.

A panel discussion on "Responsibilities of the Church" was vigorous in its criticism of failures of the church to achieve its goals in such areas as home and foreign missions, community service, and church vocations. Panel members, with assistance from the audience, suggested that the approach to missions in India might have to be drastically modified, and deplored the fact that young people are not being given enough responsibility in the church.

Dr. Albert P. Stauderman, associate editor of THE LUTHERAN, summarized the discussion and concluded that there is hope for the church that can realistically face its imperfections and try, under God, to do

GIFTS were presented to Dr. and Mrs. Walden M. Holl by church council president William K. Good (right) on behalf of First Church, Johnstown, Pa., where Dr. Holl has completed 10 years as pastor. The anniversary was celebrated on the eve of a European trip the Holls are making this summer. Dr. Holl is one of 10 American pastors preaching each Sunday in England during July and August, in exchange for ten British clergymen preaching in churches throughout America

something about them. Pastor George Whetstone, assistant to the president of the Central Pennsylvania Synod, was director of the assembly. There were 244 enrolled for the week's program.

THIRTEEN Carlisle churches, including First and St. Paul's, are planning to take part in the national Christian teaching mission, Oct. 21-27. Purpose of the co-operative movement is: learning how to bring more people into active membership; conducting community-wide census; training lay leaders to follow up census prospect cards.

Pastor L. H. Bealer, St. James' Church, Lebanon, was elected superintendent of the Spang Crest Home for the Aged at the June meeting of the board of directors. Pastor Frank Radcliffe, Reading, becomes the new board member representing the Penna. Ministerium's Board of Inner Missions, succeeding Pastor Samuel Kistler. A joint meeting with the Harrisburg Service Society explored the field for extended services, especially child welfare and institutional chaplaincy. The board of directors is presently changing the constitution to permit formation of an auxiliary organization.

FIRST BEQUEST for the Harrisburg Home for the Aged in the amount of $500 was announced in July. The gift is from the estate of Mrs. Elavena Emrick. Notification has come of a similar amount from the late Mrs. Sara E. M. Rhoads. Almost one-fourth of the total assigned quota of the home's fund campaign—$18,870—was contributed to date by 31 of the 74 member congregations. As a result of a membership drive, the auxiliary to the Lutheran Service Society numbers 2,331 members from 31 churches.

Dedication services of Salem Church, Pleasant Hill, parish education building, July 1-4, included a memorial ceremony by the cemetery association. Talks were given by Wilbur Warner, Lehighton postmaster; Dr. Raymond Mawrey, president of Franklin County Sunday School Association; and Dr. T. Z. Minehart, first and only president of the cemetery association, founded 1910. Speaking at other services were: Dr. A. R. Wentz, Gettysburg Seminary professor; Dr. Harvey D. Hoover, Gettysburg; Dr. C. A. Neal, Chambersburg, and the Rev. Snyder Alleman, Red Lion, a son of the congregation.

## Pastors Take Day Off

By ALTON F. HOFFMAN

READING—Annual outing of the pastors of the Reading Conference was held at the Lutheran Home of Topton this month. Following an afternoon of games and swimming for all members of the families, the group of upwards of 75 persons enjoyed a chicken dinner served by the staff of the Home. In a twilight game of softball, the children of the Home defeated the pastors by a 12-11 score. The clergy had the upper hand in the game until the home team called upon its star relief hurler, 16-year-old Evelyn Nikitscher, who lost no time in turning the tide for the Home with her stellar performance on the mound.

THE 25TH ANNIVERSARY of the Rev. Elmer R. Deibert as pastor of St. Mark's Church, Reading, was celebrated in a service at which Dr. Emil E. Fischer, former president of the Ministerium of Pennsylvania, addressed the congregation. During his pastorate at St. Mark's Church, Pastor Deibert baptized nearly 600 children, confirmed more than 500 persons, and married 300 couples. He was called to his charge from St. John's Church, East Mauch Chunk, where he was president of the Wilkes-Barre Conference.

The congregation honored its pastor at a testimonial dinner when a "This Is Your Life" program was staged. Numerous color slides picturing his parents, his birthplace at Orwigsburg, several events during his life, and the improvements made in the church during his pastorate were shown.

Pastor Deibert assumed the parish in 1929, succeeding the late Dr. Ephraim Brownmiller, founder of the congregation and its pastor for 39 years.

ST. LUKE'S CHURCH, Reading, reports receiving 112 persons by confirmation thus far in 1954. This includes a class of 64

CHAPLAIN WILBUR M. LAUDENSLAGER completed his service in the U.S. Navy recently and on Sept. 1 will become chaplain of Philadelphia's new Lankenau Hospital and the Mary J. Drexel Home for the Aged. He will also teach at the Philadelphia Deaconess training school. St. Paul's Church of Ardmore is cooperating in the plan for providing Chaplain Laudenslager's services to these institutions

adults who were received into membership following 11 weekly instruction sessions. Pastor Maynard Hallock baptized 20 of this adult group prior to their confirmation.

The Sunday school room of Trinity Church, Rehrersburg, was recently renovated and refurnished. Nearly all work was done by members of the congregation. The Rev. Alfred H. Erb is pastor.

A CITATION for "vigorous spiritual leadership" was awarded Captain Bertram C. Gilbert, army chaplain, upon completion of his tour of duty at Fort Monmouth, N. J. A former Bucks County pastor, he is scheduled for duty in the European command.

CHANGES IN PASTORATE—The Rev. Wilson E. Touhsaent as pastor of Atonement Church, Wyomissing . . . Pastor Julius Sathmary to St. John's Church, Mohnton . . . The Rev. John O. Ballintine as pastor of the Stouchsburg parish . . . The Rev. Raymond A. Reed, Jr., to Reformation Church, Reiffton.

## Two Conferences Plan Stewardship Workshops

By PAUL LEVI FOULK

YORK—Stewardship workshops will be held in the York and West Pennsylvania conferences of the Central Pennsylvania Synod in October. The schedule is: Oct. 19, First Church, Carlisle; Oct. 20, St. James' Church, Gettysburg; Oct. 21, First Church, Chambersburg; Oct. 25, St. Matthew's Church, York; and Oct. 26, St. Matthew's Church, Hanover.

Stewardship leaders believe that many laymen will be reached with this program. Theme of the workshops is "Expansion of the Church at Home." The Rev. Martin L. Tozer, superintendent of Synodical Missions and Rural Church Work, will moderate at the meetings. Each workshop is planned to begin with a dinner meeting starting at 6:30 P.M.

The Rev. Edward Stipe, under the direction of the Board of Home Missions, is making a survey of newly developed sections near Hanover. The survey is relative to a study for the relocating of St. Mark's Church, Hanover, the Rev. Edgar D. Zeigler, Jr., pastor.

York is one of the areas being considered for development of the Inner Mission program of ministry to the deaf. The Rev. John G. Bernheisel, pastor of Windsor parish, is serving in the program.

AND SO FORTH—Rededication service was recently held at Calvary Church, Dover. Taking part were Dr. Harvey D. Hoover, Gettysburg; Dr. William H. Feldman, York; the Rev. John H. Hege, Dover; and the Rev. John Miller, pastor of Calvary Church . . . Dr. Ralph D. Heim, Gettysburg Seminary, spoke at a cornerstone-laying service at Christ Church, Spry. An educational unit is under construction . . . Many York district Luther Leaguers attended the synodical convention at Susquehanna University. The York district convention will be held at Camp Cannedion Sept. 3-6.

**VACATION SCHOOLS were conducted in 100,000 American congregations in recen weeks. One of the big schools was at Trinity Church, Longview, Wash., where 325 enrolle**

**MARYLAND**

## Prospects for Missions Are Being Studied in Baltimore

By LLOYD M. KELLER

BALTIMORE—During the past month, two Wagner College students conducted a survey in three Maryland communities—Salisbury, Lexington Park and Woodlawn—for the home mission committee of the Maryland Synod with a view to organization of new congregations.

The synodical missions committee of Maryland met with the Baltimore county planning commission at Towson June 15 to consider future planning of mission work for the growing area.

Trinity congregation, West Baltimore, presented Dr. Philip S. Baringer a farewell gift of $1,000 at an informal gathering June 16. Dr. Baringer concluded a 21-year pastorate at Trinity congregation June 30. President of Synod Frank Fife and Eastern Conference President Howard Ritterpusch represented the Lutheran clergymen of Baltimore. Mr. Fred Cole was toastmaster. Schoolmate Charles G. Reigner read a poem in recognition of Dr. Baringer's retirement after a ministry of 40 years.

St. Andrew's Church, Thomas Avenue Paul F. Luebbe pastor, dedicated a new chapel June 20.

Richard Manning, a member of Epiphan congregation, was installed as pastor o Trinity Church, Boonsboro, June 6 by Dr William A. Wade.

St. Paul's congregation, the Rev. Hugo W Schroeder pastor, voted on June 9 to pur chase an acre and a half of ground at 790 Liberty Road for $17,165. This step look forward to the relocation of the St. Paul' Church now at Longwood and Baker Streets

The Rev. Leopold Bernhard resigned a pastor of Zion Church, City Hall Plaza effective Nov. 15 to accept a call to St Peter's Church, New York City.

THE INNER MISSION SOCIETY of the Lu theran Church of Baltimore is sponsoring drive for $65,000 for the swimming pool a Camp Jolly Acres. A concert was presente by the Baltimore Lutheran Chorale and th proceeds were contributed to the drive.

NATIONAL LUTHERAN HOME FOR THE AGED in Washington, D. C., welcomed 2,00 visitors on Founders' Day, June 9. Th visitors inspected the home which was re cently reconstructed. A third floor has bee added, and much of the first two floor redecorated.

MINNESOTA

## Camps Break Attendance Record . . . Organists Meet

By PAUL LUTHER WETZLER

MINNEAPOLIS—All attendance records are being broken at the summer camps sponsored by the Central Conference at its Bible Camp at Chisago City on Green Lake, according to Camp Director Howard Knox. Each week the sign hangs announcing "filled to capacity."

"See the Glory" is the theme of the Minnesota State Luther League convention at Minnesota Farms on Medicine Lake—Sept. 10-11-12. Wendell Jacobson is state president. William Bruehl is the "man in charge" of the convention.

Over 600 organists from all parts of the nation registered at the annual convention of the American Guild of Organists in St. Paul-Minneapolis July 12-16. Salem's enlarged church with its new three-manual Moller organ was selected for the concerto concert with William Teague of Shreveport, Louisiana, and Gerald Samuels of the Minneapolis Symphony, directing. Twenty-one members of the symphony assisted in presenting Seth Bingham's Concerto for Organ and Orchestra (Opus 46).

Enrollments in vacation Bible schools were up a bit this year in this area, but fewer such schools were conducted than formerly.

LUTHERANS FLOCKED to Minnesota for conventions in recent weeks. The Evangelical Lutheran Church convened in Minneapolis. The Lutheran Free Church met in Thief River Falls, Minnesota, and the Norwegian Synod at Bethany College, Mankato, Minnesota. The National Evangelical Lutheran Church met at New York Mills, Minnesota, and the Church of the Lutheran Brethren at Fergus Falls, Minn.

Bishop Eivind Berggrav's address highlighted the ELC gathering. He spoke in Norwegian at a service conducted in old Muskego Church on Luther Seminary campus, St. Paul. "There will never be only one organized church, because God has created us in different shapes," he said.

The Lutheran Free Church approved use of the Revised Standard Version of the Bible in public worship and authorized the erection of a new women's dormitory on the campus of Augsburg College.

At the Norwegian Synod (10,000 members) convention warning was given that the Synodical Conference may break up unless Missouri returns to the "old paths." The Norwegian and Wisconsin groups (300,000) view with alarm the alleged theological liberalism on the part of Missouri Synod, such as prayer fellowship and unionistic attitudes.

Thousands of Lutherans from "up-state" and the nation visited Minneapolis churches during the annual Aquatennial—a week of sports July 17-23.

NEBRASKA

## Theological Professors Lecture at Fremont

By PAUL WIEGMAN

OMAHA—Theologians and scholars of the United States and Europe are presenting

FIRST CITIZENS. Of the 35,000 displaced persons resettled in the United States by the National Lutheran Council, the first to become full-fledged U.S. citizens are Mr. and Mrs. Leonids Abolins of Louisville, Ky. Immigrants must live in America five years before applying for naturalization papers

**COMMISSIONING of the Rev. H. W. Luetkehoelter as a missionary to India took place July 6 at the Western Canada Synod convention. Those sharing in the service were Synod President J. E. Bergbusch, Dr. Paul H. Roth, the Rev. W. A. Mehlenbacher, the Rev. E. J. Treusch, and the Rev. H. W. Luetkehoelter, Sr., (father of the missionary). Canadians can enter India without difficulty because of their British Commonwealth citizenship. Some U.S. missionary candidates have failed to get entrance visas to India.**

**NEBRASKA . . .**

lectures at Salem Church, Fremont, Aug. 3-5, in one of a series of Lutheran theological conferences sponsored by the National Lutheran Council and Lutheran World Federation. The nation-wide series of conferences on the theme "Christ—the Hope of the World" is related to the Evanston assembly of the World Council of Churches this month.

Speakers at Fremont include: Dr. Volkmar Herntrich, professor of the theological faculty in Hamburg, Germany; Dr. Theodore Tappert, of the Philadelphia Theological Seminary; Dr. Vilmos Vajta, director of the Department of Theology of the LWF in Geneva, Switzerland; Dr. Erns Kinder, professor at the University o Munich, Germany.

Also, Dr. Harold H. Ditmanson of St Olaf College, Northfield, Minn.; Dr. Regi Prenter, professor at the University of Aar hus, Denmark; and Dr. Carl Rasmussen o the Gettysburg Theological Seminary.

ST. PAUL'S CHURCH, Grand Island, ha increased its annual budget from $20,000 t $50,000 in the past two years . . . Ground breaking service was held June 13 at St Paul's Church, Wayne. Dr. T. J. C. Schuld was the speaker and the Rev. Blaine Simon pastor of First Church, Allen, assisted. Pas tor of St. Paul's is the Rev. Wilbur Volker



PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Pastor Robert J. Haut, First English Church, Omaha, gives this prescription for happy homes: "A bit more iron in domestic discipline, a finer parental example, a rebuilding of the family altar, and a recovery of the family pew."

AND SO FORTH—The Midland Summer Assembly and convention of the state Women's Missionary Society will be held Aug. 8-13 at Midland College, Fremont . . . Pastors Lawrence M. Reese and J. William Wahl, secretaries of the ULC Parish Education Board, will tour state congregations during September . . . The Rev. Robert D. Hamilton, ordained at the Nebraska synodical convention, was called to St. Paul's Church, Glasco, Kansas . . . Pastor Ralph E. Rangeler, Trinity Church, Beatrice, heads the committee which planned the youth meeting for Aug. 15-20 at Camp Sheldon, Columbus.

**NEW YORK**

## Lutherans Sponsor Survey in Brooklyn

By OLIVER W. POWERS

NEW YORK CITY—Brooklyn Lutheranism is in the midst of studying itself under the direction of the Rev. Walter Kloetzli of the National Lutheran Committee on Urban Planning. The Protestant Council of the City of New York is co-operating in the survey by contributing the services of Dr. George Lee, statistician.

The study is well advanced in Flatbush where Redeemer, St. Stephen's, St. Paul's (Ave. J), and Zion churches are co-operating. Eventually, the 63 National Lutheran and Missouri Synod parishes in the borough will be included in the study.

Brooklyn was saddened on June 16 by the death of Dr. Henry J. Carpenter, executive secretary of the Brooklyn Division of the Protestant Council. He was regarded as "Mr. Protestant" by members of all faiths for his long association with Protestant work in the borough and as one of the outstanding Protestant churchmen.

ST. LUKE'S CHURCH, New Rochelle, must be demolished. It stands in the path of the New England Thruway which will be constructed soon. The congregation has purchased another site and plans for a building are being prepared. The congregation recently celebrated its 85th anniversary with Dr. F. Eppling Reinartz as speaker. The Rev. George E. Heck is pastor.

The Lutheran Seamen's Mission, Hoboken, N. J., has begun a new chapter in its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**NEW YORK . . .**

history by calling a new seamen's pastor and establishing a new operational center in Brooklyn. Dr. Herman Brueckner has been named pastor emeritus of the mission which has been serving seagoing men in the Port of New York since 1907. Succeeding him is the Rev. Herbert E. A. Patzelt.


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**NORTH CAROLINA**

# Seven Theologians Speak At Regional Conference

By DAVID F. COOPER

SALISBURY—"Christ—The Hope of the World"—theme for the World Council of Churches Assembly at Evanston this month—was the theme of the southeastern regional theological conference, the first of eight conferences sponsored by the Lutheran World Federation, at Blue Ridge Assembly Ground, Black Mountain, N. C., June 29-July 1. About 95 pastors and lay people from five synods heard scholars and theologians from Europe and America set the pattern for World Council theme studies that will span the nation by Sept. 9.

Lecturers included Dr. Vilmos Vatja, director of the department of theology of LWF; Dr. Regin Prenter, professor at the University of Aarhus, Denmark; Dr. George Forell, professor at the University of Iowa; Dr. Frederik A. Schiotz, president of the Evangelical Lutheran Church; Dr. Lennart Pinomaa, professor of systematic theology at the University of Helsinki, Finland; Dr. Gosta Rignell, of Sweden; and Dr. Conrad Bergendoff, president of Augustana College at Rock Island, Illinois.

The Rev. Charles P. Carroll, National Lutheran Council executive who arranged the programs, served as moderator. Dr. Frederick B. Irvin, president of Thiel College, led discussions following each of the seven lectures.

FIVE NORTH CAROLINA men were ordained June 20 at Holy Trinity Church, Troutman. The Rev. Edwin F. Troutman, pastor of Grace Church, Boone, and father of one of the ordinands, gave the sermon. Assisting were Dr. B. E. Petrea, synod statistician; Dr. F. L. Conrad, synod president; the Rev. J. Wilford Lyerly, synod secretary; and the Rev. Olin G. Swicegood, host pastor.

Ordained were: Pat C. Cloninger, called to St. James' Church, Newton; Richard B. Dorton, called to Friendship Church, Taylorsville; Everette L. Lineberger, called to

Grace Church, Rock Hill; Michael C. D. McDaniel, called to Faith Church, Faith; and Edwin N. Troutman, called to Emanuel Church, Roanoke, Va.

First gifts under a new budget plan for synod children's work were a children's altar, cross, vases, and picture of Christ for the children's department in the new $65,000 St. Mark's Church, Lumberton. The Rev. John D. Mauney, Jr., treasurer of synod's parish education committee, made the presentation.

"CHRIST CALLS—GO YE" will be the theme for the synodical Women's Missionary Society's convention Aug. 21-23 at Lenoir Rhyne College, Hickory. Speakers include Mrs. Walter A. Voss, mission study secretary of the ULC WMS, keynote speaker; Miss Josephine Darmstaetter, Philadelphia; Miss Myrtle Wilke, Argentina; Misses Maud and Annie Powlas, Japan; the Rev. Harry D. Hawthorne, High Point; and Dr. Gladys M. Happer, Lenoir. The executive committee of the synodical WMS, meeting June 19 at Salisbury, heard Miss Aileen Aderholdt, treasurer, report receipts for the first quarter totaling $24,400.

The third annual all-Lutheran Boy Scout retreat is scheduled for Aug. 20-22 at Lutheridge Assembly Ground. Mr. Aubrey Mauney, synodical Brotherhood Scouting secretary, is arranging the program. Mr. Beach Kellar, scoutmaster from Asheville, will be camp director.

AMONG THE CONGREGATIONS—St. Paul's Church, Crouse, the Rev. L. Summie Miller pastor, was dedicated June 13 free of debt. Dr. F. L. Conrad, synod president, laid the cornerstone . . . Groundbreaking service was held at Alamance Church, Alamance, for a building estimated at $75,000. The Rev. Glenn S. Eckard is pastor.

Macedonia Church, Burlington, opened its new parish education building Aug. 1 with Dr. Conrad speaking. Dr. Jeff L. Norris is pastor . . . Dr. Conrad, synod president, will be official delegate of the United Lutheran Church at the World Council of Churches Assembly in Evanston this month.

**TEXAS**

# Camp is Dedicated in Real Summer Weather

By JAMES F. VORKOPER

AUSTIN—The largest crowd ever gathered for a Texas Synod event came to witness


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**TEXAS . . .**

the dedication of a new camp site on a hil overlooking a wide sweep of central Texa farming and ranching country. There wer 1,800 present for the service, and the tem perature was 105 degrees in the shade. Afte the dedication the company enjoyed a Texa beef barbecue dinner.

The Rev. J. M. Schedler, Victoria, de clared in his address that great events in th Texas Synod have been marked by remark able climatic conditions—thunderstorms, tor rential rains, and "today, the hottest day o the year, the Texas and Louisiana Synod i witnessing one of the great steps forward the beginning of a new camp program o property that came to us in a providentia way."

He said that a church "deserves to live and prosper if that church takes care of it young people. Jesus took His disciples t the great open spaces, away from the crowds for meditation, quiet moments, and prayer We have here such a place for the member of our synod for study and fellowship."

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The Rev. Frank Wagner, director of the Youth Camp, said that the synod's camping program has been going on for ten years in various camps owned by other church bodies. "Christian camping can be one of the greatest experiences in the Christian's life. Camp periods have brought to the church inspired leadership and fellowship."

DIRECTOR WAGNER explained that the camp committee, elected by the synod at its last convention, will engage an architect to prepare a "master plan" for the future camp. The existing buildings and equipment which total in value well over $65,000 were purchased for $13,001 from the Phillips Petroleum Company. The buildings on the site will be put to a limited use immediately. They consist of four large cottages, a large steel and stone structure which will be used for assembly hall and dining-room, a boiler house for a kitchen, a 300-foot well and large pumping unit with a 10,000-gallon tank. A far-reaching view can be had from the campsite looking toward the cities of LaGrange, Giddings, Smithville, and other communities in a 20-mile area.

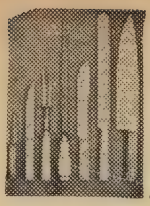
President Royal E. Lesher, representing the synod, said that purchase of this campsite has been the most unanimous action ever taken by the synod, and indicates a trend that should accomplish much in the forward march of the church.

The Rev. Wm. J. Hoebel performed the act of dedication.

MISSION WORK has begun in New Iberia, Louisiana. The Rev. Clayton W. Sugg, from New Milford, N. J., will begin work here and in the mission at Lafayette, La. Dr. Grover Leonard, a retired pastor, is now living in New Iberia and supplies the two churches.

Paul Conrad, a student at Southern Seminary, conducted the first service July 18 at the new northwest mission in Corpus Christi . . . The Rev. J. C. A. Pfenninger will supply New Orleans and Lake Charles, La., in July and August, during the vacations of Pastors David Jensen and Walter Galbraith.

The Rev. Frank Wagner moved from the Ander parish in Goliad County to the new Prince of Peace Church in South Houston

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**TEXAS . . .**

which was sponsored by Redeemer congre gation of Houston.

A LOYAL CONGREGATION ended its e istence recently. It was not a suicide b emigration! St. Paul's Church, Kilgore com munity, Goliad County, changed its sphe of influence.

Early in the year the congregation vote to disband because of the constant shiftin of its membership toward the cities. Fiv years ago the membership was 121. Th year there were 64 who transferred to othe congregations of the Ander parish, to S John's Church, Goliad, and elsewher

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1717 — Two Hundred Thirty-seven Years — 1954

The congregation closed its work with a flourish. Quotas for Lutheran World Action and synodical benevolences were met in full in 1953. All local bills were paid. The property of the church continues to function. The parish hall was purchased by a sister congregation, St. Peter's Church, Ander. The church building was given, except the bell, to the new Our Saviour's mission in Victoria. The bell was given to the new camp near La Grange.

At the final service 18 boys and girls from the parish received their first communion in St. Paul's.

DR. LEWIS P. SPEAKER, pastor of First Church, Austin, was recently elected president of the Austin Council of Churches . . . Mrs. Ora Nell (Henniger) Paige, Jr., a daughter of the Brotherhood president, received her masters' degree from the Chicago Lutheran Seminary this spring. She and her husband, who recently received his Ph.D. degree at the University of Chicago, will be employed by the government in Washington.

St. John's Church, Goliad, began using a still-unfinished educational unit to seat the overflow crowds at a recent service in which 30 were received into membership. Dedication of the new educational building and remodeled church will take place Sept. 12.

A combined meeting of the synod's evangelism and stewardship committees was held in St. Mark's Church, Cuero, to plan for the workshop to be held at the new camp site Sept. 25, 26. The Rev. Dale Click of the ULC Board of Social Missions and a representative from the Lutheran Laymen's Movement will describe the work of the United Lutheran Church. The Rev. Philip Wahlberg and Dr. H. C. Hoisington, both of Corpus Christi, head the committees.

Annual meeting of the Lutheran Welfare Society of Texas was scheduled at the Trinity Homes, Round Rock, Texas, on July 25, to consider enlargement of the old folks' building from a capacity of 18 to 50, and to pass on the proposal that the present San Antonio properties be sold and the office relocated in Austin.

The Rev. Walter Galbraith was installed by Synod Vice President N. H. Kern as the first pastor at St. Paul's Church, Lake Charles, La. He has been mission developer of the congregation . . . At the mission in Garland, Texas (the Rev. N. H. Suhr, pastor), Charles Vorkoper, Luther League parish worker, has been conducting a community survey this summer. A large number of unchurched were found. A preaching mission will be held at the time of the rededication of the chapel now under construction.

Not waiting until the entire structure was complete before using the nave of the church, a service of consecration was held and the congregation moved from the local auditorium to worship in the new church on Pentecost. The new church was filled to capacity.

## CHANGES OF PASTORATE

### CENTRAL PENNSYLVANIA

AHL, A. WILLIAM. From Susquehanna University faculty. Retirement.

ARENTZ, ROBERT M. From Millville parish. To Grace Church, Shamokin.

COLE, JOHN I. From St. Michael's Church, Cogan Station. To Faith Church, Williamsport.

GUTSHALL, ROY A. From Penn's Valley parish. To St. John's Church, Jersey Shore.

SPINDLER, JOHN A. From Evangelical United Brethren Church. To Centerville parish.

### FLORIDA

STECK, CHARLES F., JR. From Good Shepherd Church, Tampa. To Ft. Lauderdale, mission developer.

### INDIANA

OYGARD, MARTIN. From St. John's Church, North Liberty. To St. Mark's Church, Evansville, assistant pastor.

### LOUISIANA

SUGG, CLAYTON W. From Gloria Dei Church, New Milford, N. J. To Lafayette and New Iberia, board missionary.

### MARYLAND

HORN, JAMES G. From Advent Church, Arlington, Va. To Smithsburg parish.

# IN CONCLUSION . . . . . .

I'M APOLOGETIC this week for taking three of the five pages of "Church in the News" for a report on United Lutheran organizational structure. This was the only place left for it, because we had already gone to press with most of the paper when I learned that July 31 had been selected as the date for release of this information.

This report is of importance and we must print it promptly. But I suspect it may seem dull to many readers who are not concerned about how the church's various boards are geared together.

Men who made this study of the church structure got so keenly interested that some of them gave up their vacations last summer so they could get ahead with the task. They collected such a mountain of material that it seemed impossible to condense it into the lean and vigorous document which they have now produced.

IT SEEMS TO ME that the recommendations these men make are sensible and I think most of them will be approved by the convention in October. Of course they reflect the trend toward centralization which is taking place in government, industry, and everywhere else these days. The problem is to achieve efficiency without dictatorship—and we are in no danger of dictatorship in our church.

Staff members of boards will probably not like some recommendations which particularly affect them. Change is usually painful. I, for example, don't like proposals made regarding THE LUTHERAN. But, after careful debate on the recommendations, the will of the majority must prevail.

To clear up questions regarding the commission's report, I have asked each officer of the church, also the president and executive secretary of each board, to write for THE LUTHERAN any comments they may wish to make on the commission's recommendations regarding their work. We shall publish all these comments which we receive. This should help the church to become aware of problems requiring further study (and perhaps save time in speech-making at the Toronto convention).

IN MOST ULC BOARDS and agencies it frequently happens that most of the work of board members is in ratifying proposals made to them by a board's full-time executive staff. This is reasonable, because staffs consist of dedicated people who spend their full time planning ways in which the Lord's will may be done by the boards they serve.

There is danger that this sense of dedication may get out of bounds in the direction of bureaucracy, so that a board secretary may feel it is God's will that he gets 10 assistant secretaries to help in his important work.

Subjecting eight boards of the church to the scrutiny of a ninth board may be helpful. It is a notable change in ULC policy, different from the idea of the founding fathers of 1918 who created a diversity of widely scattered boards, independent of one another, to insure that there would be no strong authority concentrated at the center of the church's executive machinery.

Time has tested this 1918 idea and found it unduly cautious. Authority must be clearly defined if we want efficient management. There are risks in this, and the Toronto convention will be obliged to decide whether they are well calculated.

—ELSON RUFF

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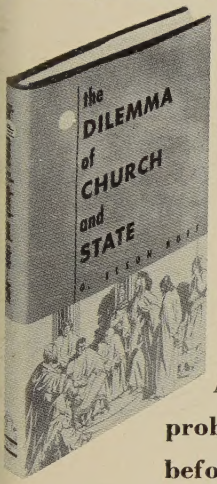


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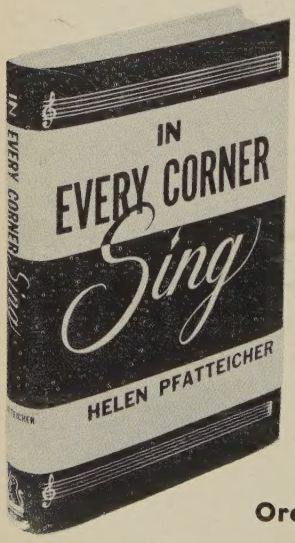


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